

THE  
**CHRISTIAN REMEMBRANCER.**

DECEMBER, 1838.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life and Ministry of the Rev. Samuel Walker, B.A. formerly of Truro, Cornwall. By the Rev. EDWIN SIDNEY, A.M., Author of "The Life of the Rev. Rowland Hill, A.M." &c. Second Edition, revised and enlarged. London: Seeley and Burnside, 1838. 8vo. Pp. 564.*

CLERICAL biography, in sober, steady and impartial hands, is of great value to lay Christians, as well as to those for whose use it may seem more especially intended; for, by seeing what has been done for the extension of religion by pious and judicious clergymen, they may learn, not only how to do that part of the work which belongs to every private Christian, but may see what are the obligations of those for whose benefit the clerical obligations exist. The tenour of the ministerial duty is, however, so uniform, and, for the most part, so quiet and unobtrusive, that a parochial clergyman, as such, seldom claims biographical distinctions above his brethren, without departures from that even but salutary routine, to adhere to which is his highest praise. An erratic course, especially when recommended by piety and zeal, has, to the many, the force of example:

*Decipit exemplar vitiis imitabile;*

the acknowledged virtues impart their character to the faults, and the individual is praised, and his brethren censured, just in the cases where sober truth would contradict the public verdict. Hence men are imitated in the very points in which they are open to reprehension, while the laborious and conscientious toil on, not only in obscurity, but, so far as they are known, in obloquy or disrepute.

While entertaining every respect for the memory of Walker of Truro—while reverencing his singleness of heart, his devotion to his Lord and to his calling—above all, that self-denial to which we shall return presently, and which stamps the reality and intensity of his religion,—we

must yet believe that his claim to a biographical memorial above so many thousands of his brethren rests upon differences in which his example is less to be commended than avoided. He was a pure-minded, simple, sincere, active, zealous clergyman; won, doubtless, many souls, and "a crown of glory that fadeth not away." But, to take no other instances, what claim has he to the honours of a memoir, which was not possessed equally by some, if not all of the clergymen composing the excellent clerical society of Truro, who sleep in unstoried graves? None, that we can perceive, except his management of a parish on principles neither recognised by the primitive church nor the church of England. That he was far more discreet, far more judicious and sensible than Wesley, or than Mr. Sidney's former hero, Rowland Hill, is unquestionable; but this is a very different degree of praise from that which his biographer has thought fit to bestow on him. We certainly cannot concur with Mr. Sidney's opinion, that "no minister has left for the imitation of posterity a more distinguished pattern of parochial administration" than Walker of Truro.

But the fairest, and, perhaps, the most agreeable way of reviewing a biographical work, is to give an analysis of its matter: and this, therefore, we will proceed to do.

Samuel Walker was the son of Robert Walker, Esq. of Exeter, by Margaret, daughter of the Rev. Richard Hall, incumbent of St. Edmund and Allhallows, in that city, where he was born Dec. 16, 1714. He was descended from a family who had represented that city in parliament for many generations, and counted Bishop Hall among his ancestors. At ten years old he was sent to the Grammar School in Exeter, which he left at eighteen for Exeter College, Oxford. Here Mr. Sidney says—

Of his mode of life at the University we know little; but he appears to have possessed habits of application, which prevented his entering with excess into the gaieties and temptations that surrounded him. In addition to both capacity and inclination to acquire knowledge, he seems always to have had a pleasing propensity to adorn his conduct with the graces of integrity and virtue, and took pains to give to morals of a mere earthly temper, the brightest polish they were capable of receiving.

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But the scions of *virtue and morality* had been grafted on the *wild stem of human nature*, and produced nothing but blossoms; it was when his heart became changed by the grace of God, that they ripened into fruit.—P. 3.

This account, to us at least, is any thing but satisfactory. We should little have expected from Mr. Sidney the recognition of a "propensity" to "integrity and virtue" as "a mere earthly temper," or the assertion that "virtue and morality" could be "grafted on the wild stem of human nature." The fact seems to be that Walker, deriving from a pious education a solemn sense of religious truth and duty, was, of

course, from childhood, moral and virtuous. Without adopting the preposterous extreme that every man is as far gone in sin as possible, we can never recognise "virtue and morality" as "a mere earthly temper," or believe that any man derives a "propensity" to these things from his earthly nature. Were this so, there would be some reason in the theory that man is to be brought to spiritual goodness by mental education. But this idea is a fiction; and Mr. Walker, always deeply influenced by the spirit of grace, did not, however, acknowledge the work begun until his thoughts took a more rigid, though scarcely more serious, impression.

Mr. Walker took the degree of B.A. and holy orders in the year 1737.

He had, however, at that time no right impression of the responsibility and sacredness of the ministerial office. "The week before my ordination," he said afterwards of himself, "I spent with the other candidates, as *dissolute*, I fear, as myself, in a very light, indecent manner; dining, supping, drinking, and laughing together, when God knows we should have been all on our knees, and warning each other to fear for our souls in the views of what we were about to put our hands to."—Pp. 3, 4.

There is no doubt that, if these young men had prayed together and exhorted each other at such a period, they would have acted piously and wisely; it is probable, too, that their impressions at such a time were far from being serious enough—and too serious they could not have been. But we must take with some qualification the "dissoluteness" of Mr. Walker at least, if not of his companions. As to their dining and supping together, this, we suppose, was almost necessary, and, in any respect, not criminal; drinking, could only become so in the excess. "The Son of Man came eating and drinking;" and, though it has been somewhere remarked, that the Saviour is recorded to have wept, but never to have laughed, we suppose Mr. Walker did not consider this negative inference sufficient to make laughing absolutely unlawful. And that what Mr. Walker, in a more austere mood, called "dissoluteness," in other words, the assumption of the most solemn charge in a spirit of carelessness and trifling, was nothing of the kind, we must conclude, from what Mr. Sidney says of his immediate conduct in orders: "He discharged the duties of a pastor, at this early period of life, with diligence; and his private character was altogether unimpeachable." And again: "During the time Mr. Walker continued at Lanlivery, he was both a teacher and an *example* of virtue." "He reproved, exhorted, and *watched over* the people of his flock, preaching, catechising, and visiting *diligently* in private." To apply the term *dissolute* to such a man, even though his views of Christianity might not be so sound or so clear as desirable, would certainly be a perversion of language.

Mr. Walker's first curacy was Dodescomb Leigh, near Exeter, where he resided till Aug. 1738.

He left his parish at the request of Lord Rolle, who invited him to undertake the tuition of his youngest brother during a journey through France, a proposal

to which the advantages of travelling abroad induced him readily to yield. While on this tour, he cultivated those lighter accomplishments which give a grace and charm to the man of letters, particularly the arts of music and dancing, in both of which he excelled. After being thus employed for two years, he returned home, and went to reside at Lanlivery, in Cornwall, as curate to his friend Mr. Nicolas Kendall, canon of Exeter, and archdeacon of Totness. On the death of the archdeacon in the spring of 1740, Mr. Walker was presented to the vicarage of his parish, to hold during the minority of a nephew of Walter Kendall, Esq. patron of the living.—P. 4.

His conduct at Lanlivery has been already noticed in Mr. Sidney's own words. We now come to another incident.

While under a severe sickness in the year 1744, he dictated a letter, to be sent in case he should not recover, as his dying remonstrance to certain of his parishioners, whose names he desired to be taken down. These persons had been the most inattentive to his admonitions, and he thus manifested a sincere interest in their welfare. Could he have seen an outward decency in these individuals, he would have died content, and discovered the defects of his ministry in another world; but it pleased a gracious Providence to raise him from the bed of sickness, and to show him the insufficiency of all virtue that does not spring from a heart made acquainted with its natural enmity against God and holiness, reconciled to him through the death of Christ, and purified by the holy, and therefore necessarily reforming operations of the divine Spirit.—P. 5.

Notwithstanding Mr. Sidney's assumption, we cannot believe that a zealous christian minister, writing what he believed to be his dying address to his parishioners, could possibly have been contented with outward decency; though with outward evidence he must be content, as long as

"Heaven's Sovereign spares all beings but himself  
The horrid sight—a naked human heart."

In the summer of 1746, Mr. Walker removed to Truro. Fond of social intercourse and amusement, he eagerly embraced the offer of a curacy where he was sure to meet with much agreeable society. Here, however, he imbibed those views of religion which led him to renounce such relaxation as unscriptural and unlawful. His "conversion," for so Mr. Sidney speaks of it, was effected by Mr. Conon, master of the Grammar School at Truro.

It was a singular incident which led to this good man's intimacy with his minister. Mr. Walker received a letter containing a sum of money, which the writer requested him to pay at the custom-house, as justly due to the revenue, for duty on some French wines he had used for his health. He had been unsuccessful in his attempts, in that age of smuggling on the coast, to obtain any on which custom had been paid, but the virtuous conscience of the spiritual Christian remembered his Master's divine command. The letter contained an apology for troubling Mr. Walker, but stated that his high character would prevent all suspicion of a want of straightforward honesty in the transaction. Curious to know whether the same happy conscientiousness was manifest in all his doings, Mr. Walker sought his acquaintance, and the result was a respect approaching to veneration, for one who exhibited in his daily habits all the true influence of religion on a Christian's heart and actions. The attractions of his conversation and the purity of his life at length ripened intercourse into intimacy, and the result was the conversion of the minister, through the wise and prudent instrumentality of his pious friend.—Pp. 8, 9.

Mr. Conon, Mr. Sidney tells us, was hated without cause, and persecuted for no other reason than his piety. The world has always been too ready to persecute true Christians, and the state of the public mind at that time, in regard to religion, and religious education, was any thing but healthy. Still it seems unlikely that, in a great town like Truro, a good scholar should be deprived of his pupils and his stipend for no other reason than that he was a good Christian. However this might be, Mr. Conon made a proselyte of Mr. Walker, who acknowledged that he had been entirely wrong. Mr. Sidney insinuates that Mr. Walker had rested his hopes on *human merit*, and taught his congregation to do the like. This we can never believe—at least without the production of the sermons which contain the proof; and it is quite contrary to the spirit of Mr. Sidney's narrative. The change wrought on Mr. Walker does not appear so much to have referred to opinion as to ministerial policy. Mr. Conon's searching scrutiny convinced Walker that "he had been actuated by two hidden principles, as contrary to God as darkness is to light—a desire of reputation and a love of pleasure:" in other words, that these baser motives had alloyed the purer; for to suppose that they had been the motives of his exertions, would be to charge him with an hypocrisy contradicted by the whole character of his mind, and tenour of his ministry; not to mention that "a desire of reputation and a love of pleasure" are the last things to influence men in a dying hour, and Walker believed himself dying when he penned the address to his contumacious parishioners. The principal alteration in Walker, except that of demeanour, was his more frequent inculcation of the fallen state of man. At least we cannot discover any other from the account his biographer gives of what he would call his "conversion." At the same time it is scarcely possible to doubt that his doctrine must have undergone some alteration, from the emphatic distinction which he himself drew between his earlier and later systems.

One of the earliest fruits of Mr. Walker's altered views was *the formation of a religious society*. In this Mr. Sidney greatly commends his prudence; and while we readily concede that, contrasted with Wesley, Whitfield, and other founders of similar institutions, he appears to great advantage, in this respect, we can by no means allow the prudence of a parochial minister taking the lead in such societies at all. In one point of view, indeed, he may be considered even less judicious than Wesley. Wesley, in the outset, instituted a society for the purpose of mutual edification, an object, undoubtedly, of the highest possible excellence; but an object which, when pursued by a parish priest, ought to make the society and the parishioners coextensive. It may be said that all the parishioners would not join such a society. It is true there are too many in every parish, who do not come to the church; yet it would be strange indeed if a clergyman should, on that account,

close the doors of his church against those who had not before attended service. Mr. Walker's society was much upon such a principle: it consisted of his "converts;" and except these, no parishioner could find admission to it, how much soever he might have been benefited by the attendance. The results to Mr. Walker, who had every reverence for discipline at least, however ill directed his judgment may appear, were not a little perplexing.

When the earlier followers of his counsel and ministry had arrived at a more advanced stage of religious progress, he sought their assistance in watching over beginners. He recommended them to converse and pray with each other, and at such times *left them to themselves, only giving them directions as need required.* This was a much wiser course than encouraging them to exercise their gifts in the presence of their pastor, making spiritual pride the unnatural foster-brother of professed christian humility. Mr. Walker's penetrating and judicious mind at once perceived and avoided the mistakes of his more celebrated, but not equally practical cotemporaries, in the classification of their numerous and scattered converts—evils which were felt at first, and still continue to be most injurious to the growth of genuine religion. That Christians should assemble in small parties for mutual edification, praise, and prayer, no minister can for an instant doubt; but long experience has confirmed the prudence of Mr. Walker in not remaining with them on these occasions, staying only to give his advice and blessing. In allusion to the prayer meeting at Olney, Mr. Scott says, "I soon found it needful or advisable to withdraw, and to leave the persons who conducted it to themselves."—Pp. 20, 21.

Undoubtedly, if these people were to "exercise their gifts" at all, it was as well they should not do so in the presence of their minister, whom their presumption and conceit would soon have discovered to be much less "gifted" than themselves. But the error was in permitting any thing of the kind. Mr. Sidney says that Mr. Walker "assumed that due controul of the people which belongs to the minister, and prevented all improper trespass on his province, by reserving to himself the sole performance of the devotional exercises." These were indeed sober, scriptural, and liturgical enough, as long as Mr. Walker was present: but his departure was the signal for something of a different kind. We are surprised to find Mr. Sidney disputing a fact of which his own book affords indubitable evidence. The following observations, in which we entirely concur, conclude with an assertion which is directly negatived by the rules drawn up by Walker himself:—

Powerful objections have frequently been urged against such associations among the serious parishioners of clergymen, and it may be fairly argued, that without able management, their tendency is to produce a greater aggregate of evil than of good. Laymen officiating in the presence of their authorized minister, and endeavouring to rival or eclipse him in prayer; women forgetting the modesty of their sex and the propriety of their situation, in the enthusiastic utterance of feelings real or imaginary; youths put forward because of a *gift*, to the destruction of all humility; ignorant and illiterate persons permitted to give vent to unintelligible rhapsodies, exhibit violations of decency and order, such as it is surprising that any leader of a sect should ever have permitted, much less encouraged. That some of the most devoted champions of religion could have looked, as undoubtedly they did, with complacency on such caricatures of its sublimities, only affords a melancholy proof of the tendency of party

spirit to distort the clearest vision. Mr. Walker foresaw and obviated these objectionable results, and so arranged his regulations, that no motive but a desire to gain and do good could well operate with those who asked to be admitted into the Truro classes.—Pp. 67, 68.

The arrangement here claimed for Mr. Walker—the scheme whereby he precluded his classes from the indulgence of irregular devotion, was certainly never made by him; for the following is the first of his “Hints for Prayer for the Society in their private meetings, by their director’s order:”—

He who leads the rest need not be over solicitous about the manner of expression, but begging to be impressed with an awful and reverential sense of the presence of God, may in some measure endeavour to lose sight of his fellow-worshippers, that his desires may the more sincerely ascend unto God. Neither need he bind himself to the method of this, nor always to the whole matter, but after short recollection, take of it what God may be pleased to enable him.—P. 72.

Here we have a *leader*, who is to bind himself to no method, and no matter, but is to make a *short* (!) recollection, and then to come forth with somewhat of a divine afflatus to direct the devotions of his brethren. Such a system is wholly repugnant to every principle of our Church, and to all sound order and sobriety. It did not indeed afford the means of a competition in “gifts” between “the director” and his disciples; but it opened wide the door to conceit, envy, and fanaticism; while it suggested that “the director” might possibly have withholden his sanction from such proceedings in his presence for no worse reason than a reluctance to match his “gifts” against those of the directed. Indeed this society was neither more nor less than a conventicle.

Very different from this was the “Parson’s Club,” one of the earliest of those excellent institutions the clerical societies, as it is now the fashion to call them.

They generally assembled once a month at each other’s houses, and their whole design was to “consult upon the business of their calling,” which, the excellent founder of the society informs us, was “done all along with so much freedom, love, and unanimity,” that he was “even astonished at the remembrance of it.” With that propriety which always marked his conduct, he sought and received the sanction of his diocesan before they assembled, at least as “far as the words *do not forbid* you may be interpreted to go.” They came together at the house appointed at ten, and separated at six, dining at two, with a stipulation that the fare provided should on no account exceed a couple of plain dishes of meat. The host was director for the day, and conducted the discussion of the subject proposed, preventing interruption, or the introduction of any new question, till the one under consideration had been fully settled. To guard against a superficial or hasty treatment of the principal topic before them, each member was required to bring his view of it drawn up in writing, in such a form as he considered would be most useful to his brethren. Thus with the advantage of the master spirit of Mr. Walker at their head, the society became a source of real benefit to its members.—Pp. 76, 77.

Two circumstances recorded by Mr. Sidney afford conclusive proof that Mr. Walker’s religion was not the mere reverie of mysticism or

enthusiasm, but a practical principle of the highest order. Soon after he had entered on the curacy of Truro, he had been presented to the vicarage of Talland, and had obtained leave of non-residence from the Bishop.

The genuine character, however, of his religion having engendered in him a great tenderness of conscience, he began to have serious scruples about the justifiableness of deriving any emolument from a charge, the duties of which he was unable to perform. With his usual calmness and deliberation, he weighed in his own mind the question of non-residence and pluralities, consulting able writers on the subject; and after mature reflection, coupled with earnest prayer, he decided to resign his preferment. Although this resolution reduced his finances so as to bring him into exceedingly low circumstances, he did not hesitate for an instant to act upon it, and told his friends that a weighty burden had been removed from his conscience. He bore with cheerfulness all the inconveniences of his diminished fortune, relinquished his accustomed comforts, and went into humble lodgings with accommodations of the plainest kind. While in this condition, he had four offers made him of preferment, but declined them all. He could not leave his devoted flock; and he would not receive from any portion of the vineyard where he laboured not.—Pp. 50, 51.

This instance of self-denial is decisive of Walker's character; but that which follows is in every way superior.

There resided in the neighbourhood of Truro a young lady of accomplished manners, beauty, fortune, and piety, whose religion attached her to his ministry, while a superior education and good sense enabled her to appreciate his attainments. There was every reason to believe that she would have readily accepted an offer of his hand, and that their union would have been most happy. A friend anxious to see him relieved from his humble circumstances, by an alliance so suitable in every respect, ventured to advise him seriously to consider whether he ought not to avail himself of such an opportunity. He made no reply at the time, but a few days afterwards remarked—"you spoke to me lately about Miss —. I certainly never saw a woman whom I thought comparable to her, and I believe I should enjoy as much happiness in a union with her, as it is possible to enjoy in this world. I have reason also to think she would not reject my suit." Here he paused, and added with great feeling and seriousness—"still it must never be—what would the world say of me? Would not they imagine that the hope of obtaining such a prize influenced my profession of religion? It is easy, they would say, to preach self-denial, and heavenly-mindedness; but has not the preacher taken care to get as much of this world's good as he could possibly obtain?" "Sir," he again said, with emphasis, "*it must never be*. I can never suffer any temporal happiness or advantage to be a hindrance to my usefulness." Whether, in coming to this resolution, he exercised a sound discretion, or otherwise, it is impossible to determine, unless every circumstance of the case were before us. One thing is however certain, that he denied himself, took up his cross, and followed Christ.—Pp. 52, 53.

The probability, as it seems to us, is that this marriage would have proved conducive not only to the happiness of Walker, but actually to the benefit of his people, as it would have enlarged his means of beneficence, and afforded him those refreshments and comforts which it is the prerogative of conjugal affection to bestow, and which, in an arduous and toilsome office, are most needed and most useful. But there could be but one motive for his conduct—and a higher proof it

would be scarcely possible to produce that he was indeed actuated by the Spirit of Christ.

The life of Walker, like that of clergymen in general, is little diversified by incident. He laboured regularly and systematically, and was strict in performing whatever good he did through the appointments of the Church; even his society, as he persuaded himself, and as Mr. Sidney is persuaded, being no exception to this. He catechized diligently, and, by lectures on the Liturgy and offices, endeavoured to lead his people to enter into those unrivalled forms of sound words—a practice certainly at variance with his permission of extemporaneous prayer in his society. This general notice of Mr. Walker, then, may be sufficient up to the year 1755, when his proceedings deserve some remark. The public are under obligation to Mr. Sidney for the curious correspondence which he has brought forward between Walker and the Wesleys, relative to the separation of the Methodists from the Church. The lay preachers were at that time pressing John Wesley hard for a separation, to which he was disinclined, but found himself, with all his authority and influence, unable to bridle the impetuous sons of Zeruiah, whom he had raised to consequence and empowered to thwart him. The arguments of the lay preachers and Mr. Walker's answers will be found in the following extract from a letter addressed by the latter to John Wesley, dated October 20, 1755:—

Those who press you for a separation, insist it is not lawful to abide in the Church, you say, upon these considerations. "1. Because of the assent and consent required to the Liturgy; and this especially, because of several things therein, which they apprehend to be contrary to Scripture. And also, because they dare not confine themselves to forms." These are no other than the objections which the dissenters have made: and whatever weight they might have, yet I believe are not in the least a ground upon which these gentlemen proceed in pushing for a separation. For why was not this objection made sooner by them? Did they not know that such objections were? Or, in truth, are they not *desirous* to separate; and so, willing to take hold of any thing whereby they may persuade themselves it is unlawful to continue in the Church? Besides, the assent and consent can never be required in such sense as is imagined; which were to suppose the compilers of the Liturgy thought their human composition infallible. It must be understood, as assenting and consenting to the Liturgy, as being in such manner agreeable to the Scriptures, that you contentedly join in it, and willingly conform to it. There is but one book in the world without defect; and if the unavoidable defects of men were a sufficient ground for separating from a church, it is easy to see there would be no abiding under any establishment that could be invented. And how is it they *dare* not confine themselves to a form in public ministration? This is going far indeed. Appeal to their own consciences; they cannot say this in the presence of God, that they dare not confine themselves to a form in public worship, wherein only they are required to do so as I can find? Upon the whole I ask, did the first thoughts of separation arise from this difficulty with regard to the Liturgy? I dare answer in the negative. That must have sprung from a supposed necessity of having ordained ministers over the Methodists. And if this were the case, what is there more in this objection than the sophistry of a deceiving heart, by which they who make it may have been too easily led away? When we have a mind to do a thing, experience shows how easy it is to find a reason for doing

it, and to deceive ourselves out of the truth.—“2. Because of the laws of the Church if they include the canons.” If the canons were never authorized by act of Parliament, they cannot be properly part of the Church Establishment, which as such is merely a civil thing. The Church Establishment binds the conscience as a civil constitution, which it becomes by the authority of government; wherefore, whatever is not so established (I mean by the king, lords, and commons) not being an act of government, cannot bind the conscience. But you are doubtless better informed upon this point, than I can be, and must needs have observed, that such a submission hath never been exacted to the canons, as hath been to the Rubric and Liturgy, which I take to contain the laws of our Church. As to the spiritual courts, may not a man lawfully remain in the Church, because of them? If discipline be lost, we lament it; but, surely, nothing shall revive discipline but a revival of vital religion, for which we ought to pray and labour in our several places. I must needs observe here again, that your friends are seeking occasions, whereby to satisfy themselves in doing that they have before set their hearts upon. Excuse me if I cannot help seeing at the bottom of this a factious unsubmitive spirit, which is more evident in their third and fourth reasons for a separation (viz.) “Because many of the ministers are bad men, disclaim an inward call, and preach contrary to the gospel.” What hath this to do with the Establishment? *These are not the Establishment.* We must separate from the notions and practices of all such, and thereby show ourselves true members of the Church of England. Were the faults of ministers a sufficient cause of departing from a church, there could be no such thing as remaining long in any church whatever. Yea, and what security is there that by and by for the same reasons, it should not be as necessary to separate from the Methodists themselves? Such a principle can possibly produce nothing but confusion as long as the world lasts, since it would lay every private man under an obligation of conscience to leave his church, when he thought many of the ministry belonging to it did not live and preach as they ought. You can hardly think of any thing which would be more destructive of love, peace, and order. After all, I heartily wish your friends would think, (at least you would think for them,) what manner of spirit they are of. It is evident they affect to be teachers, and so would persuade themselves and you it is not lawful to abide in the Church, by such arguments as would never have got into their heads, had not a conceit of themselves, and an ambition of ‘being ministers, first got into their hearts. I speak thus plainly, because I see they seem almost to have overcome you; and to make you sensible of what I believe neither themselves nor you suspect, that the real foundation of their unkind contest with you, is a lurking vanity and pride of heart.—What I have said upon the second head will make my assertion, that “The essence of the Church consists in her orders and laws, not doctrine and worship,” more easy to you; though perhaps not altogether so, by reason of that point—lay preachers. I cannot think it any how authenticated, for a few clergymen to take upon them to establish a church, and ordain ministers. What you have said concerning the impossibility of laying aside lay-preachers, entirely defeats the scheme I hinted at. However, you shall need maintain your ground with constancy. Do what is right, and fear no consequences. Sure I am you have much cause to stand firm to your first principles upon this occasion.—Pp. 178—182.

Wesley's *mind* was, apparently, convinced by mere argument; but he vacillated in regard to action, being afraid of losing the lay preachers, if he persisted in adhering to the Church. This was “the fear of man,” bringing “a snare;” the preachers, however desirous of license, knew too well their dependence on their leader to break away from the Church, unless they could involve him in the schism—for it was this connexion, anomalous and imperfect as it was, which had

given them the importance they possessed. On this subject Charles Wesley took a very prompt and decided line. On the 7th of August, 1756, he thus writes to Mr. Walker :—

The Lord put it into your heart to speak a word in season to my brother, who, as you justly express it, was “almost overcome by his preachers.” Foreseeing the consequence, I brought him some time ago, to sign the following agreement. “March 10th, 1752. We whose names are underwritten, being clearly and fully convinced,—1. That the success of the present work of God, does in a great measure depend on the entire union of all the labourers employed therein.—2. That our present call is chiefly to the members of that church wherein we have been brought up,—are *absolutely determined* by the grace of God, (1) To abide in the closest union with each other, and never speak, do, or suffer, any thing which tends to weaken that union. (2) Never to leave the communion of the Church of England without the consent of all whose names are subjoined.

CHAS. WESLEY.

WM. KENT.

JOHN WESLEY.

JOHN JONES.

JOHN DOWNES.

JOHN NELSON.”

I should have broken off from the Methodists and my brother at that time, but for the above agreement; which I think every preacher should sign, or leave us. What I desire of my brother is, 1. That the unsound, unrecoverable preachers should be let depart just now. 2. That the wavering should be confirmed, if possible, and established in their calling. 3. That the sound ones should be received into the strictest union and confidence, and as soon as may be, *prepared for orders*.

To this end, my brother ought, in my judgment, to declare and avow in the strongest and most explicit manner, his resolution to live and die in the communion of the Church of England. 1. To take all proper pains to instruct and ground both his preachers and his flock, in the same. A treatise is much wanting on this subject, which he might write and spread through all his societies. 2. To wait with me on the archbishop who has desired to see him, and tell him our whole design. 3. To advise, as far as they think proper, with such of our brethren the clergy as know the truth, and do nothing without their approbation.—Pp. 201, 202.

On receiving this letter, Mr. Walker addressed John Wesley in the following plain language :—

Do you ask what is that which ought to be done? I answer, settle things on such a footing as you wish they may be in after your death. Do you fear you are not able? Allow me to say, you want not power, if you do not want resolution. If you determine to come closer to the Church of England, as I doubt not you wish to do, you have only to declare your resolution, and act in concert thereupon with such of your people as will join with you; and I doubt not you will not have many that will leave you. Say some should depart: why such are departed already in principle, so that we should surely do better without them; and in fact, they will depart whenever opportunity serves, though for the present you should keep them by compliance.

Do you ask what I wish you to do? Indeed your circumstance is at present perplexed, and you shall need to have courage as well as conduct, to act suitably to it. The general advice I would offer, is to follow your own conscience without any regard to consequences, which are altogether in God's hand, and by which we ought not to be biassed in the least sort in any point of duty, which were to do evil that good may come. Keep your eye on the word of God, and forget not your office as a minister of the Church of England (of which we ministers ought to regard ourselves the peculiar guardians whilst we continue in it), and then give way to the dictates of your own mind, without regard to any consideration whatsoever. Such a simplicity of conduct will give you great

ease, whatever be the issue. You must carefully distinguish between conscience and prudence, lest while the former bids you act, the latter engage you to delay or temporize.—More particularly, (1) I would have you to keep full in view the interest of Christ's church in general, and of practical religion, not considering the Church of England or the cause of Methodism, but as subordinate thereto. (2) I wish you to keep in view the unlawfulness of a separation from the Church of England, considering it on the whole as a sound branch of Christ's church. (3) I would wish you to declare yourself without the least reserve on the point, as one satisfied therein, and fully determined to dispute that matter no more with any who dissent from you in opinion. (4) I would wish you immediately to act with vigour, in consequence of such declaration; requiring your preachers to declare themselves, suffering such to depart as will not join you herein, and making all your societies acquainted with what you have done. (5) I would wish you to do this at the approaching conference. You may never have another. Delays will make matters worse. The disaffected will grow upon you, corrupt others, and imagine you are afraid of them; while also in so unsettled a state of things, nothing can go forward, the enemy has advantage, and the interests of vital religion must suffer. (6) I would wish as many of your preachers as are fit for it, might be ordained, and that the others might be fixed to certain societies, and that in my judgment, as inspectors and readers, rather than preachers. I know, dear Sir, the thing lying on you must be both difficult and disagreeable; but after all, the main difficulty must be within yourself. A treacherous, corrupt heart will be apt to plead the reputation of Methodism, and your own reputation, together with the reproach you may bring on yourself from those without; which may appear under such colours as the less opportunity of doing good, and the disgrace that may fall on true religion. You will need watch your heart above all. And it is herein I am peculiarly instant on your behalf. That the infinitely wise God may direct you to such measures, as shall contribute most to his glory and your comfort, is the unfeigned prayer of your very unworthy

Fellow-labourer in the Gospel,

S. WALKER.

Pp. 204—207.

There are several other letters on this subject, all exceedingly curious, and deeply interesting, but for which we can only refer the reader to Mr. Sidney's book itself. The result was that, at the conference at Bristol, the Wesleys declared their resolution to live and die in the communion of the Church of England; and the conference unanimously agreed that "while it was lawful to continue in the Church, it was unlawful to leave it;" a conclusion, which, though pregnant with sound sense, and palpably true, seems to be overlooked by the more religious Dissenters, who certainly do not think it "unlawful" to live in the communion of the Church of England. The following observations, too, of Mr. Sidney, we would commend to the most serious consideration of such persons, whom we respect for their piety, and, on that account, would be the more solicitous to make them see what we cannot but deem their error:—

If the existence of a church is to depend upon the efficacy of its ministry at any particular juncture, what church on earth can hope to possess permanence, or the quality of securing the transmission from age to age, of sound unalterable doctrine? To give an establishment the last-mentioned requisite, is surely one of the most important of ecclesiastical objects. At this our Reformers aimed, and have succeeded. The Church of England, unquestionably, possesses this characteristic of a true church. To leave her communion, therefore, because at

any one time her ministers are dormant or inconsistent, is to leave truth in the hands of the negligent, and open to the aggressions of its foes. What have been the consequences of such proceedings? Incalculable division among all classes of nonconformists, and perpetual splitting of the light of heaven into all the hues of the prism, instead of its concentration and purity. But it may be objected, that the Church is also divided. It maybe so; but is there not a wide distinction between differences in a body with a correcting standard, and divisions without one? In the former case, there is a daily hope of the restoration of unity from the tendency of a compacting force; in the latter, every movement engenders a wider and wider separation.—P. 242.

Some of Mr. Sidney's reflections on regular and irregular zeal are admirable. We quote what follows as all that we have room for on this subject, though there is much more in which we heartily concur. We would not, however, include the sweeping condemnation which Mr. Sidney, in common with other divines of the same school, passes on the clergy of Walker's day. That there was much supineness and inadequate conception of ministerial duty among them, may be allowed: society itself was supine, sensual, corrupt; and while repudiating all desire to be considered the apologists of an indolent clergy, we would merely be understood as stating the fact that the clergy of that time were, *relatively*, less deficient than is commonly thought; and were, in a degenerate society, by very far the least degenerated. That they required arousing, however, is very true; only we would dispute the conclusion, insinuated indeed rather than expressed, yet not obscurely, that all clergymen who differed from Mr. Sidney's peculiar sentiments were no preachers of the gospel.

The friendship which Walker entertained for Darracott, a pious dissenting minister of Wellington in Somersetshire, gives occasion to the following observations:—

From the earliest dawn of the present day of light in our Establishment, a similar spirit [cordiality towards dissenters] seems to have actuated its most learned and amiable divines, and was continued down to these times, without a suspicion that there lay a serpent, coiled in the downy folds of profession of love in many nonconformists, waiting only a convenient opportunity to dart its sting into the vitals of our Church. Happily, however, this unchristian demonstration is not universal among our dissenting brethren; there yet remain those with whom may be enjoyed the same friendship and unity, which adorned the days of Secker and Doddridge, of Walker and Darracott. It is not fair to charge the whole body with the errors of a part, though it be a large one. Secker, when Bishop of Oxford, wrote thus to Doddridge in the truest spirit of candour and affection:—"The dissenters have done excellently of late years in the service of Christianity, and I hope our common warfare will make us chiefly attentive to our common interest, and unite us in a closer alliance;" and when elevated to the province of Canterbury, he maintained towards him a like admirable feeling. Dr. Sherlock, Bishop of London, adopted the same kind and conciliatory tone to this excellent man. "Whatever points of difference," says he, "there are between us, yet I trust that we are united in a hearty zeal for spreading the knowledge of the gospel, and for reforming the lives and manners of the people according to it. I have lived long enough to know by experience the truth of what we are taught, that 'there is no other name by which we may be saved, but the name of Christ only.'" He prays also that "God would

bless their united endeavours to make his ways known." The same holy flow of kindness took place almost every where among the pious, but in some cases it unhappily ran over; yet the darkness of a world, enveloped in a night cloud of indifference and sin, will plead the lasting excuse of those somewhat erring but devoted children of God, who, unlike the divines just mentioned, suffered cooperation to become assimilation, and thus laid the foundation of many dangers, though they unquestionably effected much good.

As the happy spirit of concord increased between zealous clergymen and pious nonconformists, there seemed only to be wanting definite centres of union in which they might associate for the common purpose of doing good, merging minor interests and opinions in the all-absorbing object of spreading a knowledge of divine truth. Such presented themselves in the progress of time, and have gone on with various fluctuations to this hour; but what sort of spectacle does the conduct of those offer to the world, who profess love on the religious, and hostility on the political arena, who are to-day declaring affectionate co-operation on one platform, and the next proclaiming a wish to annihilate the essence of our system, on another!

The question is then, what should be the conduct of the clergy at this trying period? Assuredly to do nothing in haste; to make a wide distinction between those who in a christian spirit agree to differ from them, and such as do not; to wait and see if opposition will not pass away; to strengthen the union of their own ranks; to redouble their diligence in their individual spheres—then will our Church rise in its due majesty and strength, and emerging from the clouds of controversy, reflect the beams of the Sun of righteousness in the clear heaven of light and love. If hostility should increase, it will be necessary to withdraw within our boundaries in peace; but we must labour in patience, argue with calmness, and do good to our opponents, not striking hastily if assaulted, because the second blow makes the contest. We should likewise earnestly pray for a return of the peaceful season, when friendships such as those just recorded, (which are not extinct, though perhaps necessarily diminished,) may again adorn and dignify the christian world, the only contest of whose different members ought to be, the one fabled of the vine and the olive, which should be most fruitful.—Pp. 415—418.

There is almost as much truth in these remarks as felicity of expression. The Calvinistic clergy are awakening from the strange delusion in which they have been so long dreaming. Magnifying their own peculiar views into the essentials of Christianity, they found themselves more attracted to Calvinistic dissenters, than to non-Calvinistic churchmen. In vain did their more consistent brethren point out the inconsistency and impolicy of their conduct; no words were too harsh to stigmatize those who were observant or quicksighted enough to perceive that such alliances could bring nothing but shame to the Church and triumph to her enemies. Time however has proved an efficient reasoner, and it is now seen clearly that the dissenters' hostility to the churchman is not diminished by their accidental agreement on some points of faith. As to the conduct of certain eminent churchmen towards Doddridge, this is to be referred to a very different principle. Doddridge and Watts were dissenters *sui generis*; they were men of great piety, great liberality, and certainly very far from factious and political dissenters. They wished well to the Church on the whole; yet, from inadequate views of the great duty of unity, would not join its

communion, because they could not agree with it on some minor points. Our own belief is that, were they now alive, and saw the proceedings of modern dissent, they would become churchmen. And though Mr. Sidney's prayer "for a return of the peaceful season, when the friendships of clergymen and dissenting ministers may adorn and dignify the christian world," is good so far as it goes, we would carry it further, and pray that the time may come when, as in primitive days, the whole multitude of them that believe may be "of one heart and of one soul;"\* when there may be no dissent at all, but christian faith may "be adorned and beautified," as alone she can be, in christian unity.

The rest of Mr. Sidney's volume is chiefly made up of correspondence; far from uninteresting, but not within our limits.

Mr. Walker's death took place July 19, 1761, in the 48th year of his age. It was occasioned by pulmonary consumption, produced, apparently, by his public exertions. This complaint rendered necessary a visit to the Hotwells, Bristol, a place at that time much resorted to by consumptive subjects; and hence he was invited by Lord Dartmouth to that nobleman's house at Blackheath, where he was treated with great affection and attention to the moment of his death. Mr. Sidney has printed several letters containing accounts of Walker's conduct and sentiments during his illness, from which it appears that he had, throughout, a very decided, but unpresumptuous, confidence of acceptance. After the funeral, Lord Dartmouth wrote to Sir Richard Hill as follows:—

"Perhaps I may be the first to acquaint you with the happy release of our dear friend Mr. Walker. He died in peace on Sunday morning, and was buried in Lewisham church-yard yesterday. His behaviour during the last stages of his illness was the same which you have seen it before, if I may not say that as his suffering increased, his faith and patience increased also. Indeed as the outward man decayed, the inward man appeared to be renewed and strengthened day by day. For near a week before his death, his weakness was so great, that he could not speak but with pain and difficulty, and therefore said little; what he did utter was to praise the Lord for his mercies, and to express his entire confidence in his faithfulness and truth. His last breath was drawn without any struggle, and his countenance since his death is full of sweet composure and peace."—Pp. 555, 556.

Of the literary character of this work we can speak most favourably. It is written with great perspicuity, ease, and elegance, and certainly places Mr. Sidney in a very honourable rank among contemporary biographers.

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\* Acts iv. 32.

ART. II.—*Microscopic Illustrations.* By C. R. GORING, M.D., and ANDREW PRITCHARD, M.R.I. *A New Edition, amended and enlarged. With coloured Plates.* Whittaker and Co. 1838. 8vo. pp. 248.

AMONG the discoveries in science, which of late years have added much to our store of knowledge, there are none, perhaps, more important and interesting than those which have been developed by the microscope. With this instrument in our hands, and the book of Nature always open before us, inviting us to its perusal, and promising to all who will study it with attention the most satisfactory results, we can never be in want of a subject to engage our thoughts. We may become so familiar with the pages of almost any other book than this, that it shall cease to amuse the mind, and all its novelty will have passed away. Not so, however, with the book of Nature. Its resources are altogether inexhaustible; and its novelties so boundless that they will keep pace with every increasing effort of the understanding to extend its acquaintance with them. Taking the science of Geology, for example, which has recently made such rapid strides, who would have thought that among the thousands of objects lately disclosed to us, the very stones we every day tread upon contain organic remains—such for instance as those of the scales of fish—in such perfect preservation, and so abundant in flints, that it is difficult to conceive how they should have eluded so long the researches of natural philosophers! Strongly impressed with ideas such as these, we are more pleased than surprised at seeing works of a similar description to that whose title forms the heading of this article, issuing from the press. What true lover of Nature is there, who does not kindly welcome all the aid which can be afforded him in discovering its hidden treasures? The advantages derived from works like this are sufficiently apparent to all; and it appears to us, that we do not overrate their importance when we declare, that without them, many of the happiest results at which we have arrived, would have remained undetermined. We say, and in much sincerity, that we are sorry our pages are so few, and our press of matter so great, that our review cannot embrace one half the subjects treated of by the authors of the volume before us. Those parts of it, especially, which relate to the best method of constructing the microscope, and how it may be most successfully employed in examining the structures of the animal and vegetable kingdom, we must leave almost untouched; the extracts we are enabled to give being such only as will convey to our readers some general idea of its usefulness, and of the extent to which it may be applied.

The most perfect animal remains which the microscope has disclosed to us, are the various loricated Infusoria of the division *Bacillaria*.\* These minute

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\* See Natural History of Animalcules, page 59.

creatures are so inconceivably numerous that they cover many miles of surface with several feet of thickness; as instanced in the polishing slate and rotten stone of Bohemia. In Tuscany whole mountains consist almost entirely of the silicified shells of these creatures; thus combining with each other in infinite numbers, to counterbalance, as it were, their individual minuteness, and to teach the unthinking this useful lesson, that Nature, in all her operations, is never employed in vain, and that what are apparently her most insignificant productions, fall not beneath the notice of the profoundest inquirer after truth.

To the botanist the aid of the microscope is indispensable. In the investigation of our fossil flora, what does it not exhibit to us! How beautiful and delicate is the structure of the envelope of some of the fossil fruits—those, for instance, of our London clay—when viewed under this instrument! And how important is it, that, by its assistance, we can determine with accuracy the natural orders, genera, and sometimes the very species of the trees and plants of former epochs! How beyond all question is now demonstrated the vegetable origin of our coal! Preserved within a bituminous lump of coal, which has been deposited for thousands of years deep in the bowels of the earth, you may discern not only the woody fibre, its arrangement, and the disposal and form of the medullary rays, but even the most delicate of the vegetable organs, such as the spiral vessels and the beautiful terminations of those vessels! These are as distinctly discoverable as in the finest preparations of a recent plant. And what can be more amusing and instructive than the examination of the silicified woods, when formed into sections no thicker than the paper of a bank-note! Thus rendered pervious to light, the organic structure of the wood becomes plainly distinguishable. And emanating from this, what can be a more interesting subject than the inquiry into the mode in which the silicifying process has been carried on, by which the constituent elements of the inmost and minutest portions are changed, whilst their form and situation and colour remain the same? In investigating also that extinct genus of plants, the *lepidodendra*, a similar idea is raised in the mind, as to what must have been the particular state of the earth with respect to atmosphere and temperature at the period of their growth, and what the changes which have since taken place, in order to bring it to its present condition.

Nor is it a matter of less importance in a scientific point of view, or less interesting, that by the same means we can perceive the fibrous structure of the muscles and nerves, the form and arrangement of the canals by which the internal cavities of the bones are lubricated and nourished, the glandular structure of that beautiful and complex apparatus by which the secretions are carried on; all and each of these requiring but the aid of one of our improved microscopes to render them distinctly visible. Again: how admirably developed by means of the microscope are the curious and complex structures of the eyes of insects, the crystalline lenses of those of fish, birds, &c., and many of the other parts of the visual organs. The eye—that useful and delightful portion of us, which furnishes all the endless variety of objects from which we derive so great enjoyment—resembles, in its peculiar formation and arrangement, an achromatic optical instrument. And if we descend to the lower classes of animals—nay, I would hardly say lower, lest some perhaps might imagine that in their small forms they do not evince as much perfection as is discoverable in beings of a higher scale, and have not all the functions which are necessary to life as full in operation as even man himself—if we enter upon an investigation of their minute structures, we can determine absolutely nothing without the microscope; and our knowledge of the very existence of many highly organized and active creatures is wholly dependent upon it.

Vegetable organography, upon which the modern botanist depends so much for his systematic arrangement, and with which the student is so greatly interested and amused, owes almost its very existence to the microscope. This observation will be found to apply in an especial manner both to the cellular and vascular tissues of plants. The membranous cellules of cellular tissue are

sometimes not more than 1000th of an inch in diameter; and those of the ordinary size are about 1-200th or 1-300th. How, then, is it possible that we could become acquainted with their forms and arrangement but by the aid of the microscope? And so with respect to vascular tissue; it is absolutely indispensable toward acquiring an accurate knowledge of the structure and forms of these membranous tubes, and of the spiral or annular fibre which surrounds them.

A knowledge of the fructification, if I may so express myself, of that numerous and curious class of plants, the acrogens, could not be obtained without it; nor could the existence of many of them, such as the fungi, lichens, algæ, and some of the musci, be proved. By its power even the ashes of vegetables may be seen to contain the decisive characteristics of organic structure; and the long debated question of the antiquarian, as to whether the "fine linen of Egypt," in the times of the Pharaohs, were of linen or cotton fibre, seeing the latter is now indigenous to that country, is for ever set at rest.

In many of the larger portions of plants, such as the cuticle of their leaves, the stomata, &c., which require but a shallow magnifying power to display them, there is as great a difference manifested when these are viewed under an achromatic microscope, or under the old compound, as is perceptible between the most highly finished miniature, where the most delicate features and even the down on the skin are correctly depicted, and the mere black and white profile, where we see but the rude contour of the face. Surely, then, as works of art merely, instruments which can effect so much as this are justly entitled to a due share of consideration even from the most refined and polished minds.

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ART. III.—*Sermons chiefly intended to inculcate Universal Benevolence, delivered in the Chapel Royal, Dublin, before, and dedicated by permission to, the Most Noble the Marquis of Anglesey, K.G., &c. &c. &c. By the Rev. E. TIGHE GREGORY, A.M., LL.D., Rector and Vicar of Kilmore, Meath. To which are added, Education and Example, an Anniversary Sermon; with Two Letters to the Archdeacon of Kilmacduagh, on Pulpit Jurisdiction, &c. Dublin: Richard Milliken, Grafton Street, Bookseller to Her Majesty, the Lord Lieutenant, and the University.*

Of these discourses the style is injudiciously ornate, and the substance rather sentimental than theological. Who, that seriously feels, or but desires to feel, the overwhelming greatness of the love that was manifested in his redemption, could bear to hear the blood of the Son of God entitled "the *Atlantic* of a world's hope?" To the page we cannot refer, for these remarkable discourses are not paged.

When Dr. Gregory *does* take in hand to speak of doctrines, it is in the most undefined manner possible. That a man can be justified without works, or before at least he has done good works, appears to him an impossibility, and therefore he would endeavour to prove by the Twelfth Article the defectiveness of the Eleventh.

The text of one discourse is, "But we preach Christ crucified." A part of the sermon is as follows:—"Our blessed Lord took not on him the nature of angels, but took on him the seed of Abraham, the father of the faithful, as if to guard the christian world, through all time, against

that dangerous and unlicensed assumption, which opens so wide a door to licentiousness and immorality, namely, *that a sinner on his reception of Christ is at once justified in the sight of God*, so that his reconciliation actually takes place before his faith has been productive of any of the fruits of righteousness which subsequently flow from it. 'Was not Abraham justified by *works*, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by* works was faith made perfect?' " Far otherwise St. John Chrysostom, who saw no licentiousness in that assertion of his, which is quoted toward the end of the first part of the Homily of Good Works : " I can show a man that by faith without works lived, and came to heaven : but without faith never man had life. The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And for that no man shall say again, that he lacked time to do good works, for else he would have done them : truth it is, and I will not contend therein ; but this I will surely affirm, that faith only saved him." And thus Theodoret, commenting on the third verse of the fourth chapter of the Epistle to the Romans, observes, that St. Paul, in his account of Abraham's justification, passes by all mention of his good works. And as our Lord said, " Wisdom is justified of her children," so says St. James that " a man is justified by his works," and in no other sense ; and thus understood, he is not set in opposition to the whole of Holy Scripture, as he is by those who, with Dr. E. T. Gregory, denominate the proposition that we are justified by faith only, " the *lethargic* proposition."

That Dr. Gregory is a clergyman of the most benevolent intentions, we do not doubt ; and whilst we have nothing in common with his Whiggism, to which he frequently alludes in the notes that accompany the discourses and letters, we are happy to add that he is, if we mistake him not, an old Whig, not a new Whig, and that he was always, as such, in the proper meaning of the terms, an opponent of what is miscalled " Roman Catholic Emancipation."

The discourses are followed by two letters, entitled " Pulpit Jurisdiction," addressed to the Rev. T. P. Magee, A.M., LL.D., Archdeacon of Kilmacduagh, Prebendary of St. John's, Dublin, Prebendary of Wicklow, and Rector of its dependencies, Drumkey, Kelpell, Glanely, Killcommon, Rathmore, Killesky, and Killoughter, (one union of eight parishes.) These letters are written in a very caustic spirit ; and whilst we cannot but dissent both from this style of writing and from the impotent effort in the second letter to prop up the Irish Education System, we equally regret the bitterness which has been evinced, as well by Dr. Magee as by his opponent the Whig Rector of Kilmore. Nor do the complaints of Dr. G., as far as they are of a personal nature, appear to be altogether unfounded.

With Dr. Gregory we are not ashamed to agree at least in *one* particular, in the condemning of the novelty of extempore prayer before sermon. Whatever prayers are used in the pulpit should be either truly liturgical or precomposed. But a long prayer extempore before sermon, by way of filling up, we suppose, the deficiencies of the liturgy, is too absurdly presumptuous to be called worship.

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### LITERARY REPORT.

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*Ward's Companion; or Footsteps to Experimental Chemistry; consisting of brief Outlines and Directions to the Young Chemist, for performing, by means of simple apparatus, with facility and success, a series of varied and interesting Experiments; with an Attempt to explain the Theory and Rationale; together with some Hints on Chemical Manipulation: and also intended as a Guide to R. B. Ede's Youth's Laboratory.* By JOHN WARD. London: Tegg and Son; Simpkin, Marshall and Co.; Highley and Ward, 79, Bishopsgate Street. Pp. 36.

THERE is no science, which of late years has assumed a greater importance, or been more successfully pursued, than chemistry. In fact it is become one of the regular branches of liberal education: and every effort to facilitate its acquirement deserves the warmest encouragement. In this point of view we know of no work, in so small a compass, that contains so much valuable information as the one now before us. Mr. Ward's *Companion* ought to be *every body's companion*—and his *Footsteps* cannot be too closely followed by the student who would arrive at distinction in the science. But commendation is superfluous: the book *must* sell.

*Hints to Chairmen; or Precepts for Presidents.* By PRESES. London: Hearne. Pp. xii. 72.

WE had some doubts whether this excellent and *indispensable* little manual could be legitimately noticed in our pages; but upon a careful perusal we find hints, of a most admirable and

practical nature, addressed to Chairmen of *Magistrates*, and of *Select Vestries*, both of which merit the attention of the clergy. Independently, however, of this, there is so much *savoir faire*, so many available observations, written with such sound sense, and in so happy a humour, that we cannot choose but say, *Buy*;—especially as we feel that any man, who entertains a distant relation but *once a year*, will be able to do it with more satisfaction to himself and his guest after a perusal of "*Hints to Chairmen*."

*The Godly Discipline of the Church, requiring that all Baptisms be performed before the Congregation, and that only Communicants be Sponsors, simply explained and enforced in an Address from a Clergyman to his Parishioners.* By R. M. CHATFIELD, M.A., *Vicar of Wilsford and Woodford*. Salisbury: W. B. Brodie and Co.; Rivington, London. Pp. 19. 1837.

THIS is a useful little tract; and we only grieve that the clergy generally do not more uniformly endeavour to impress the solemn nature of both sacraments upon their parishioners, and at the same time to repress that continual profanation of them and of all religion, which arises from the neglect of the 29th canon, and of the rubrics that preface the Communion Service. So far are too many amongst us from regretting, with the compilers of the Liturgy, the disuse of a godly discipline and of a thorough reformation in this respect, that it has been unblushingly pretended by some, who

hold themselves in duty bound to maintain every thing as it is, and to oppose all repair lest the building should fall, that to desire a return to a system of church-discipline, is to find fault with the Reformation, and to affect the Puritan! Such, however, are not the persons who will add to the stability of the Church in the searching crisis that yet appears to be advancing—and not the less surely, because without external commotion. What can be more disheartening to the pastor, than to be called upon from time to time to administer baptism in the presence of sponsors, of whom he *literally* knows nothing, or of whom he knows nothing but what is disheartening? to ask such to promise to keep God's commandments, who in the morning broke a commandment openly before all by absenting themselves from the table of the Lord? to ask such, within, perhaps, a few hours after, to promise in the sight of God, that which they only know how to promise by the instruction of the parish-clerk? It is thus from the sacraments having been so habitually profaned, that our congregations do not enter into the spiritual nature of the sacraments; whilst Dissenters make a laugh and scorn of that which, if they were sincerely religious, they would never allude to but with undissembled grief. It was not the intention of the Church that the sabbath breaker, the brawler, the swearer, the drunkard, or even the man whose only notorious offence was his notorious *indifference* to religion, should be brought forward in the face of the whole congregation to fill up the complement of sponsors. What has been the effect? To reduce the conception of the poor in respect of baptism, to the simple notion of giving names to their children. The writer of these lines speaks upon his own knowledge, and has for some time acted upon the canon on which Mr. Chatfield grounds his "Remarks," entitled "The Godly Discipline of the Church," &c. And thus at least an open profanation of this sacrament is avoided, although, the parish being small, public baptisms are consequently rare.

It would however be but to dis-

semble, were we at the same time not to hint at the desirableness of removing from the same canon the restriction by which parents are prevented standing as sponsors for their children. We know that in numerous instances this restriction is as little heeded as the other, it being next to impossible to procure otherwise any sponsors at all (at least in agricultural districts). Nor can those who *really* respect primitive antiquity object to our hint; for the restriction is itself an innovation of the dark ages, we mean, of that period which the ecclesiastical historian, Romanist as well as Reformed, would thus denominate.

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*The Holy Bible, written at various periods during 4000 years, the One Design of One Eternal Mind. A Series of Texts illustrating the Connexion between the Old and New Testaments; as given in a Series of Exercises to the Children of the St. Anne's Society Schools. By the Rev. DAVID LAING, M.A., St. Peter's College, Cambridge; Honorary Chaplain to the Schools, and Chaplain to the Middlesex Hospital. London: Smith, Elder, and Co.; Nisbet and Co. 1838. Pp. 86.*

THIS little book will be found of great use by all who are engaged in the religious instruction of youth; which cannot be more securely advanced than by judicious compendiums of Scripture itself, *impartially* and *scripturally* selected, and without the addition of *unscriptural* notes. We are careful thus to limit our statement, from the very popular and equally fallacious argument now in fashion, by which the friends of the Government scheme of education in Ireland would convict those who differ from them of inconsistency. Thus Dr. E. Tighe Gregory, in a letter to Archdeacon Magee, entitled Pulpit Jurisdiction, thus represents, or rather misrepresents, a question which he does not appear desirous of sifting, if we may judge by his "oratorical" method of treating it: "The objections to them (*i.e.* the Scripture Lessons) are extremely shallow: the volume of the Holy Bible, forsooth,

'is not set out as a whole,' 'not as itself,' 'but in detached, selected, accommodated passages.' The same objection would lie against Sellon's Abridgement, our Saviour's Sermon on the Mount, his Parables, Miracles, Discourses, published *separately* by the 'Association for Discountenancing Vice.' Mr. Magee has no occasion to fear such oratorical retorts as these, but it is not unlikely that they may blind those who are willing to be blinded.—To return to Mr. Laing's very serviceable little work, or rather compilation, we could have wished that he had brought out the doctrine of the Holy Trinity in a more formal manner, in these selections: it might have been preferable, but this is a matter of judgment. There is, we believe, no intentional neglect of this or of other doctrines materially affecting the design of his work. We would however suggest the propriety of an alteration in p. 50, "the NAME of glory." The reference is to Phil. ii. 9—11, in p. 53. This to us appears unintelligible.

*A Practical Exposition of the Epistles to the Seven Churches of Asia.* By the Rev. HENRY BLUNT, A.M., Rector of Streatham, Surrey. London: Hatchard; Hamilton, Adams and Co. Pp. xi. 249.

MR. BLUNT is sure to write well, and learnedly; but we very much question the correctness of the position he has taken in the present instance. The addresses to the Seven Churches appear to us to have been directed more especially to the existing heresies and schisms, which, even in the apostolic ages, began to rend the seamless garment of our Saviour's righteousness; and not to have had any direct or exclusive reference to popery. It cannot fail to strike the reader, that the sublime description of the Son of God in each several address, is characterized by its peculiar adaptation to the condition of the Church to which he is graciously pleased to speak; and this renders the personal identification to which we allude, perfect; besides which, by confining the prophecy to Rome, we destroy, in a great degree, the efficacy of the message; since not

only popery, but heresy and schism of every shade and degree receive their awful warning from the voice of the Son of God; and in the address to the Church of Thyatira especially, all sorts and conditions of men, who wilfully build up their own temples, and walk in their own ways, and make priests to themselves, unauthorized by God, and unqualified by station, or legitimate ordination, are fearfully exhorted to "repent of their fornication." We say therefore, not to the Papists alone, but to one and all, "He that hath an ear, let him hear what the Spirit saith to the Churches."

*A History of British Birds.* By WILLIAM YARRELL, F.L.S., V.P.Z.S. Illustrated by a Wood-cut of each Species, and numerous Vignettes. London: Van Voorst. Parts VIII. & IX. Pp. 48.

IF it were possible, we should say that these Numbers are even superior to their predecessors. But the fact is, nothing can be better; the wood-cuts are positively superb, and the whole book teems with life. All persons connected with the publication have exerted themselves to the utmost. Author, artist, engraver, printer, publisher, all deserve, and all have our best thanks.

*A General Outline of the Animal Kingdom.* By THOMAS RYMER JONES, F.Z.S., Professor of Comparative Anatomy in King's College, London. Illustrated by numerous Engravings on Wood. London: Van Voorst. Part I. pp. 48. Part II. pp. 48.

THE principles of zoological arrangement, as based upon the organization of animals, is the groundwork of this excellent publication; and Mr. Jones, by the simple elegance of his style, and the plain, though at the same time scientific delineation of "the general outline of the animal kingdom," has occupied a position in the literary world, which has been too long neglected. The extreme beauty and accuracy of the embellishments cannot fail to secure the approbation of the public; and if the work progresses as it has commenced, it will decidedly

prove one of the most valuable additions to our popular libraries of science and art.

*The Christian Examiner. An Exposition of the Basis of Christianity, developing the Operation of the Spirit Incarnate, or Divinity in Human Nature, through the reasoning Soul of Man. By the AUTHOR OF "AN ESSAY ON MAN." No. I. Published quarterly. London: Wirgman. Pp. 16.*

WE have great doubts whether metaphysical disquisitions and scholastic subtleties are calculated to promote true religion. "The secret things belong unto the Lord, but the things that are revealed, to us and to our children for to do them." We cannot therefore commend the zeal which seduces men from their proper sphere; and we advise all theoretical writers to remember, that there are knots in religion which our puny hands can never untie, infinite mysteries which our utmost finite powers can never comprehend.

*The Scottish Christian Herald, conducted under the superintendence of Ministers and Members of the Established Church. Edinburgh: Johnstone. London: Nisbet. Dublin: Curry. Part XXXIII. Pp. 64.*

WE are not in the habit of calling the attention of our readers to periodical literature; especially when, to a certain extent, it assumes the same position as ourselves; but there is so much excellence, so much zeal with knowledge, in our northern contemporary, that we cannot withhold our meed of praise, nor neglect to wish it "God speed."

*Belfegor. London: Simpkin, Marshall and Co. Pp. 134.*

IT must ever be a source of regret, that talents of the highest order, and poetic fire sufficient for a first-class poem, should be wasted in trifles, or, what is worse, misspent upon subjects better let alone. The author of the legendary lore before us is clearly a Whig, and we fear not a very sound divine. But in justice we must say, that in many portions of the story there

are flashes of genius which we would gladly see devoted to more worthy topics. If we are rightly informed, the present work is from the pen of the author of "Bay Leaves;" and we do not think we could confer upon him a greater benefit, than by recommending him to follow the career commenced so auspiciously in that beautiful and song-inspired volume.

*An Address to Parents who have Children at National, Infant, and other Schools. By the Rev. S. HOBSON, LL.B. Curate of Kirstead, Norfolk. London: Roake and Varty. 1838. Pp. 22.*

MR. HOBSON has treated the several points necessary to be addressed to parents on their own duties, as well as of their children who may belong to our national and other schools, with so much good sense and christian feeling that little need be added. His language is simple, and his appeals are forcible; we therefore think the distribution of this little tract will be productive of much good.

*Questions and Answers for Young People of the Church of England, to guard them against its Enemies. By A LAYMAN. Sixth Edition. London: Roake and Varty. 1837. Pp. 25.*

IT affords no small proof of the value of this little tract, to which we some time since affixed our *imprimatur*, that it has arrived at its sixth edition. As we then observed, the questions and answers contained in it are of vital importance to all who are desirous of obtaining clear ideas upon the nature of a true Church, as well as of the duties of those who wish to be its faithful members. The notes subjoined evince extensive knowledge in ecclesiastical history, and also a thorough acquaintance with the doctrines and discipline of our Protestant Church; we have therefore much pleasure in being again called upon by the present reprint to commend the "Layman's Questions and Answers" to the serious notice of the youthful members of the Church of England.

*An Address to the Right Reverend Edward Stanley, D.D. Lord Bishop of Norwich.* By the Rev. GEORGE BURGESS, Vicar of Halvergate and Moulton. London: Wix. Norwich: Matchett, Stevenson, and Matchett. Pp. v. 86.

THE notoriety which the Bishop of Norwich has earned by his attempt to reply to the Bishop of Exeter, by his unfortunate Charge, and by his subscription *sub rosa* to the Unitarian sermons, is likely to receive considerable accession from the address now before us. Mr Burgess has taken up the subject warmly, and used the *flagellum* with a somewhat unsparing hand; but we fear that at times he is rather too intemperate, and that the cause which he so ably defends, would be better advanced by sound reasonings than sound threshings. "Magna est veritas et prævalebit." Expose errors, therefore, as much as possible, maintain truth at all hazards, but in your advocacy, although you may adopt the heathen maxim, "Amicus Socrates, amicus Plato, sed magis amica veritas," adopt also the sage's urbanity, and be a perfect St. Francis of Sales in all polemic controversy.

*How do you do?* By A FRIEND. London: Groombridge. Pp. 24.

WE have derived great and unexpected pleasure from the perusal of this well-designed and well-executed *tractate*. Its style and object will be best understood from the subjoined extract, which is peculiarly appropriate to our pages.

MY REVEREND FRIEND.—Mindful of the dignity of your high and sacred calling, and knowing the importance of your character and conversation, I put the friendly inquiry to you, with feelings of anxiety and awe: "How do you do?" Are you considering the responsibility of your trust, and the holiness of your vows? Are you esteeming that all you are, whether in abilities, in learning, or in influence, is due to the good of your charge, and the honour of your Divine Master? Are you an example in every Christian grace, and of every holy duty?

. . . . . If young,—is the character, diligence, and piety of Timothy your study? If old,—are you emulous of the zeal, the fortitude, the fervour of "Paul the aged?" . . . . . To sum the whole, are you endeavouring to fill that outline of a good and faithful minister, drawn by the great apostle of the Gentiles, and enjoined his beloved associate, admonishing him to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity?" Pp. 19, 20.

*Sermon prononcé à l'Hôpital des Français Protestans, Réfugiés à Londres, le Jeudi de la Semaine Sainte, 1838. Par le Rév. H. J. KNAPP, M.A. un des Ministres des Chapelles Royales de sa Majesté, et Sous-doyen de la Cathédrale de St. Paul.* London: Longman et Cie. Pp. 19.

WE are not conscious that a sermon in the French language, preached in London by an English minister, has ever before been *published*; but, if many such as the one now under notice have been preached, the public have had a great loss by their non-publication. The discourse is at once learned, eloquent, and appropriate; abounding in passages of a most striking description; and when we reflect that the learned author *thought* in English, what he *wrote* in French, it must be considered an extraordinarily successful effort of genius. One passage we must transfer to our pages for the edification of our readers, not because it is the best, but because it not only exhibits a fair specimen of the style of Mr. Knapp, but also shews that his mind was deeply impressed with the holy subject he has so admirably illustrated.

Qui pourrait bien peindre ce dévouement du Sauveur pour les hommes? Considère ce charitable Sauveur, exposé pour eux et par eux, à une mort cruelle et ignominieuse; vois cette tête courbée sous le poids de tes iniquités,—cette face majestueuse obscurcie des ombres de la mort,—cette bouche sacrée, d'où s'échappe un dernier soupir, qui est un soupir de tendresse et d'amour; et, si tu as des entrailles, tu l'écrieras, OH, COMBIEN DIEU NOUS A AIMÉS!

## A SERMON

IN BEHALF OF THE NATIONAL SCHOOLS CONNECTED WITH THE CHURCH.\*

2 Cor. iii. 6.—*The letter killeth, but the Spirit giveth life.*

It is very evident from the whole of the chapter from which our text is taken, that St. Paul meant by the *letter*, the law as delivered by Moses, and by the *Spirit*, the Holy Ghost given to the apostles to enable them to preach the gospel, and to give full proofs of their ministry. "The letter killeth, but the Spirit giveth life;" or in other words, he whose conduct is regulated only by the letter, or rather the law, hath no life in him, "for the letter killeth;" but he whose heart is influenced by the Gospel is quickened, "for the Spirit giveth life." That this is a faithful interpretation, may be proved by the whole tenor of revelation. To a few passages of Scripture we shall however allude. St. Paul says, in his Epistle to the Romans, "By the deeds of the law there shall no flesh be justified in His sight." St. John says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Men do not gather grapes of thorns, or figs of thistles, neither can they receive life from the law, but from the Spirit. And we know that the fruits of the Spirit are the exercise of the christian virtues, and that the greatest virtue is charity, not in its confined and limited meaning, but in its enlarged and philanthropic sense. And thus, as St. Paul expressly tells us, it surpasses even faith and hope. Occasions frequently occur, when the fruits of the Spirit are especially demanded of men; and these occasions testify the *effect* that the gospel has had upon the hearts of those who have heard it faithfully delivered. As for instance, this day we appear before you in behalf of the National Schools connected with this church, and require of you the fruits of the Spirit, or rather to evidence the *effect* that the Gospel has had upon your hearts. And we feel certain that he will prove to be the most charitable, upon whose heart and soul the Gospel has had the greatest power.

Now we purpose in this discourse to make a rapid sketch of the most important revelations with which God has favoured his people, and to show the *effect* which that revelation has had upon them. By so doing we trust to leave that impression upon your hearts, that the power of the Gospel shall be manifested by your bounteously giving in behalf of the charity for which I stand the humble, though zealous pleader.

The subject to which we have to solicit your attention is of the most important character. It will include the carnal and spiritual state of man. It will exhibit him as fallen in Adam, and redeemed in Christ; and it will emphatically show what man is by nature, and what by grace; what he *was* under the law, and what he *is* now under the Gospel—what under the *letter*, and what under the Spirit. In short, it will be seen that "the letter killeth, but the Spirit giveth life."

Man, originally, was created in purity, and consequently in happiness; he had the image of the Deity stamped upon him—he was created perfect, but alas! with the will to fall, the exercise of which incurred the

\* Preached at West Hackney on Sunday, Nov. 4, 1838. By the Rev. E. Thompson, M.A. Rector of Keyworth, Notts: and officiating Minister of Brunswick Chapel, St. Mary-le-Bone.

penalty of sin, which was handed down to his posterity. The immediate consequence was Adam's ejection from paradise; and had not the Saviour of the world interceded, might have been instant death;—by that intercession God promised, that the seed of the woman should bruise the head of the serpent, or in other words, that from the woman he would raise a great conqueror, who would trample upon sin, and crush the head of the serpent. This was the first prophecy. Similar prophecies were repeated, and types were instituted. Although man had sinned, although he had forfeited the blessings of heaven, and tainted the purity of God, still the Almighty withheld not his mercy. He continued to spread around him a succession of those objects which were created and preserved for his use. The sun continued to emit his might, the moon her placid sweetness, and the stars to shed their brilliancy over the beauties and grandeur of creation. The earth continued to produce its fruit, though it required labour from man to cultivate it. The works of creation were progressive, every thing for the benefit of man was ushered into existence by the mercy and compassion of Heaven. But sin was making its appalling ravages. Sin was making rapid strides, and disorganizing man's original power and man's superior strength. The murdered corpse of the son was laid before the eyes of the iniquitous father, as the first-fruits of his disobedience. Death was introduced to him as the penalty of sin, and that death, in its most hideous form, rested upon one who had descended from *her* upon whom Adam had poured out the inmost and the strongest affections of his soul. There lay Abel before the terrified eye of his disconsolate father, as an evidence of God's anger, and as the punishment of his sin. The introduction of evil was by the transgression of Adam, and that transgression was the cause of death. "In the day thou eatest thereof," said God, "thou shalt surely die:" words, however, that do not convey instant death, for Adam did not instantly die when he disobeyed his Maker, but only became subject to death, the first victim of which was his own son. But see how the mercy of God was manifested towards a rebellious creature. Sacrifices were instituted, by which sin might be expiated; the sins of the people were dismissed into the wilderness upon the head of the scape-goat; the lamb was slain, which was a type of Jesus Christ, to atone for sin; prophets arose to tell the coming of the Messiah; thus Abraham saw the day of Christ and was glad. Prophecies and types disclosed to him that an atonement for sin would be made under a scheme, divine as it was universal. No atonement for sin without a sacrifice could be made. God had to preserve his *justice* as well as to manifest his *mercy*. And how divinely was the plan carried into execution! Simple though it was, no one but Jehovah could have formed it. In the fulness of time God sent forth his Son in the form of man as the great sacrifice—as the Mediator—as the Advocate, and as the propitiation for sin. We pass by the early days of our blessed Lord to the time when he began the works of his omnipotence. The very nature of his birth, and many other circumstances connected with his early years, proved him God. But the evidence was not in those years; his divinity was manifested during his ministry by the effect that his power produced. It was at the fulfilment of the prophecies that related to Jesus that this divine personage appeared. It was when iniquity was at its full that the Saviour came from heaven to teach, to heal, and to

save. But what were the immediate effects? the state of the world was at the lowest ebb. Men were dead in trespasses and sins. Temples were built, but they were dedicated to unknown gods. There was a blight resting upon the choicest works of Heaven. There was a cloud that overshadowed the original purity of creation. The first light of heaven was darkened by a density that originated from sin. The whole universe was groaning under the penalty of Adam's disobedience. Man stood forth in the world as the great sufferer. There he was, with a body hastening by disease, misery, and death, to the dust out of which he was taken. There he was, without power to avoid the penalty, witnessing the earth close over the dearest of his kindred, and with the knowledge that he himself must descend into the same humiliating abode. There he was, degraded in intellect, dejected in mind, and with the righteous indignation of Heaven upon his soul. There he was, not in his original grandeur—not with the pure stamp of Deity upon him—not with the celestial joys of paradise around him, but living in the foul thralldom of sin. There he was, like the wreck of a once mighty vessel, driven to and fro by the unpropitious winds and the lashings of the tempest; or like the ruins of some magnificent building, which had received the heavings of the earthquake, or the violent blast of the storm. But the fragments were complete; although shattered and injured, palpable traces of the Divine hand were to be seen; the wreck was not so great, but that it could be restored—the fragments collected. But the same Divine hand that originally made them could alone restore them. Just at the time when danger was at its height, when sin was violently raging, and man required assistance the most, did the Son of God appear in the world, to conquer the *triple* band, and restore man to the favour of Heaven. It was when man was on the verge of destruction, that Christ stood by the precipice to save. It was when the earth yearned the most for its kindred earth, that Jesus drew the sting of death, and obtained the complete victory over the grave.

But the most interesting part is yet to be told, viz. that which relates to the *effect* of the display of Christ's power, which proved him God. The miracles that he performed clearly manifested that a new dispensation was at hand; that men were to be guided by the Gospel, though Jesus came not to destroy the law and the prophets, but to fulfil—to carry out the scheme that had God the Father for its author, and God the Son to accomplish it. It was by his working that a spiritual change took place in a world, before dead in trespasses and sins. It was by the power of Jesus that the blind received their sight, the deaf heard, the lame walked, the paralytic took up his bed and departed. Yes! it was by the power of Jesus that multitudes were fed upon a few loaves and fishes, that the tempestuous billows suddenly turned into a serene and peaceful calm; yes! it was by the power of Jesus that the graves opened and restored to life the long slumbering captives. Oh! then was seen, perhaps, the venerable figure of some aged patriarch bursting again into life, or the beloved form of some favourite child, whose parents had committed it to the earth in sorrow and in tears, as the mighty God threw out manifestations of his omnipotence. Or perhaps were seen those persons, who had not been so long buried as to have destroyed all the memory and the affections of the living; there doubtless

was evidenced the greater effect wrought out by the Messenger of good tidings, as the wife embraced her once lost lord, or the fond mother her loving children, as she received them one after another from the jaws of death and the corruptions of the grave; or the children, as they witnessed their aged sires springing into life, under the power and the authority of the great Eternal. Oh! we require a widow, who has just received back her only son, the only fond image of her husband, to tell the joy that Jesus of Nazareth brought to the disconsolate; or a father receiving back to his bosom his little favourite daughter, who had, in imagination, conceived her "even now dead;" or a Lazarus who has thrown off the folds and the wrappings of the grave, to stand among us to show the *effect* of the *power* of the Son of God. It was that power that gave *life* to the dead. It was that power that evidenced Divinity, and brought life and immortality to light. It was that power that added converts to the Lord, and imparted a spiritual existence to those who believed. It was that power that threw down the strongholds of heathenism, and built up the eternal truths of Jehovah. It was that power that destroyed the rude altars and the graven images, and erected the christian temples under whose roofs God has promised to be among his faithful children, as they send up the voice, in triumph, to his eternal abode. In short, it was that power which, when Jesus had ascended in majesty to heaven, after having atoned for sin, sent the Holy Ghost, the Spirit, the Comforter, to prevent and cooperate with man as he draws onwards to eternity. What then were the *effects* of the gospel and the manifestations of the Spirit? Before Jesus had ascended to his Father, he had chosen twelve men, and that the miracle might be the greater, men who were ignorant of their own language, to propagate the gospel throughout every land and every clime. One, however, betrayed the Son of Man, and suffered by his own hand for the crime. On the election of another, the Holy Spirit was sent in a bodily shape, in the form of cloven tongues, like as of fire, which gave an *extraordinary* power to these men of God to go forth and give full proofs of their divine commission. But what could these, to all appearance solitary men effect? The government of their country was against them, yea, the whole world rose to oppose the establishment of a new religion, and to thwart the propagation of the gospel. These twelve men had to contend against the prevailing habits and the opinions of the people. They had to pronounce all religions but their own as vain, and as idle tales. They had to expose themselves to the greatest hardships and dangers—to meet the tyranny of emperors and the menaces of the rabble. They went not, however, forth in their own strength, but had that *extraordinary* strength from above that enabled them to endure the cruelty and the tyranny of the world. Mighty was the effect that followed their great and arduous undertaking! Their object was to christianize the world—to plant the cross of Christ crucified on every land they entered—to convert nations and empires, and to throw open the kingdom of heaven to all believers. Oh! who could have accomplished this mighty and dangerous undertaking, but men who had been divinely assisted and sustained! Upon their working, the effect naturally followed. Thousands were added to the Church of God in a single day; the strongholds of heathenism gave way before the preaching of Christ. The hard-hearted Felix, as he listened to the words

of the Apostle Paul, thought of sin and trembled. The prison doors flew open, and the rough irons fell from the Apostles, and the jailer demanded the way of salvation from the prisoners. A belief in Jesus Christ was the means; faith was the condition. A manifestation of power was the evidence of the working of these godly men, as they called upon the whole world to bow down before the crucified God. Although Jesus had ascended, power was sent to enable the apostles also to heal, and to impart the means of salvation. Oh! brethren, then was the flocking and the gathering unto Him, who was once despised and rejected by men. Then was the conversion of the Gentiles, after the Jews had refused to embrace the divine tenets, and to lay hold of the heavenly precepts, as they fell from the fire-tipped tongues of these arduous and indefatigable servants of the Lord. The courts of judicature had nothing of awe about them; they were prepared to undergo the trial and to brave the storm. The fire-sheet and the stake had lost their torture to these men, who pronounced it *gain* to die, and be with Christ. The frowns and the threatenings of the world were powerless, as they went on conquering and to conquer, amid the din and the clash of an unhalloved world. The laws that these men inculcated were not written upon tables of stone, but were to be engraven upon the heart. They struck at the very seat of the affections of the soul; there was nothing cold, or dry, or cheerless about them; Oh no! "the Spirit giveth life." The Gospel gave a warmth to the heart, and added a sensibility to the soul. Before its announcement "the letter" was the guide and rule for men's lives; but at, and after its delivery, a new scheme of salvation was offered and wrought out by the Son of the Almighty Father. Then was the spiritual change in the lives and constitution of the fallen. Then were they redeemed of the Lord and reconciled to Jehovah, who embraced, by faith, the religion that Christ introduced to the world. At first conversions were instantaneous, and often miraculous, produced by that extraordinary power with which the apostles propagated Christianity. But when the Gospel was established, these gifts were withdrawn, and the *ordinary* outpouring of the Spirit was vouchsafed to assist us, to make our calling and election sure, and to abide with us for ever.

The present working of the Spirit is a manifestation of the power of God. Effective though it be, it can be resisted, and grieved, and quenched. But when the full outpouring is received willingly upon the heart, it is then that the effect of the Gospel is evidenced. By our Church infants are baptized, at which time they are regenerated by the Holy Spirit, reconciled unto God, and are made the children of grace. But the Spirit doth not desert them; by its influence the Adamite nature is subdued, and they become fit for the kingdom of heaven. See man thus regenerated. The soul is stripped of its natural defilements; the affections are purified; the heart is softened, and the whole body is rendered holy and acceptable unto the Lord. Oh! who can describe the working of God's Holy Spirit? human tongue cannot tell it, but the heart can feel the divine influence. All of you, my brethren, have received the effect. In the time of misfortune, of care and sorrow, there has been the still small voice whispering consolation, when all around you appeared mournful and melancholy. That voice has been

penalty of sin, which was handed down to his posterity. The immediate consequence was Adam's ejection from paradise ; and had not the Saviour of the world interceded, might have been instant death;—by that intercession God promised, that the seed of the woman should bruise the head of the serpent, or in other words, that from the woman he would raise a great conqueror, who would trample upon sin, and crush the head of the serpent. This was the first prophecy. Similar prophecies were repeated, and types were instituted. Although man had sinned, although he had forfeited the blessings of heaven, and tainted the purity of God, still the Almighty withheld not his mercy. He continued to spread around him a succession of those objects which were created and preserved for his use. The sun continued to emit his might, the moon her placid sweetness, and the stars to shed their brilliancy over the beauties and grandeur of creation. The earth continued to produce its fruit, though it required labour from man to cultivate it. The works of creation were progressive, every thing for the benefit of man was ushered into existence by the mercy and compassion of Heaven. But sin was making its appalling ravages. Sin was making rapid strides, and disorganizing man's original power and man's superior strength. The murdered corpse of the son was laid before the eyes of the iniquitous father, as the first-fruits of his disobedience. Death was introduced to him as the penalty of sin, and that death, in its most hideous form, rested upon one who had descended from *her* upon whom Adam had poured out the inmost and the strongest affections of his soul. There lay Abel before the terrified eye of his disconsolate father, as an evidence of God's anger, and as the punishment of his sin. The introduction of evil was by the transgression of Adam, and that transgression was the cause of death. "In the day thou eatest thereof," said God, "thou shalt surely die:" words, however, that do not convey instant death, for Adam did not instantly die when he disobeyed his Maker, but only became subject to death, the first victim of which was his own son. But see how the mercy of God was manifested towards a rebellious creature. Sacrifices were instituted, by which sin might be expiated ; the sins of the people were dismissed into the wilderness upon the head of the scape-goat ; the lamb was slain, which was a type of Jesus Christ, to atone for sin ; prophets arose to tell the coming of the Messiah ; thus Abraham saw the day of Christ and was glad. Prophecies and types disclosed to him that an atonement for sin would be made under a scheme, divine as it was universal. No atonement for sin without a sacrifice could be made. God had to preserve his *justice* as well as to manifest his *mercy*. And how divinely was the plan carried into execution ! Simple though it was, no one but Jehovah could have formed it. In the fulness of time God sent forth his Son in the form of man as the great sacrifice—as the Mediator—as the Advocate, and as the propitiation for sin. We pass by the early days of our blessed Lord to the time when he began the works of his omnipotence. The very nature of his birth, and many other circumstances connected with his early years, proved him God. But the evidence was not in those years ; his divinity was manifested during his ministry by the effect that his power produced. It was at the fulfilment of the prophecies that related to Jesus that this divine personage appeared. It was when iniquity was at its full that the Saviour came from heaven to teach, to heal, and to

save. But what were the immediate effects? the state of the world was at the lowest ebb. Men were dead in trespasses and sins. Temples were built, but they were dedicated to unknown gods. There was a blight resting upon the choicest works of Heaven. There was a cloud that overshadowed the original purity of creation. The first light of heaven was darkened by a density that originated from sin. The whole universe was groaning under the penalty of Adam's disobedience. Man stood forth in the world as the great sufferer. There he was, with a body hastening by disease, misery, and death, to the dust out of which he was taken. There he was, without power to avoid the penalty, witnessing the earth close over the dearest of his kindred, and with the knowledge that he himself must descend into the same humiliating abode. There he was, degraded in intellect, dejected in mind, and with the righteous indignation of Heaven upon his soul. There he was, not in his original grandeur—not with the pure stamp of Deity upon him—not with the celestial joys of paradise around him, but living in the foul thralldom of sin. There he was, like the wreck of a once mighty vessel, driven to and fro by the unpropitious winds and the lashings of the tempest; or like the ruins of some magnificent building, which had received the heavings of the earthquake, or the violent blast of the storm. But the fragments were complete; although shattered and injured, palpable traces of the Divine hand were to be seen; the wreck was not so great, but that it could be restored—the fragments collected. But the same Divine hand that originally made them could alone restore them. Just at the time when danger was at its height, when sin was violently raging, and man required assistance the most, did the Son of God appear in the world, to conquer the *triple* band, and restore man to the favour of Heaven. It was when man was on the verge of destruction, that Christ stood by the precipice to save. It was when the earth yearned the most for its kindred earth, that Jesus drew the sting of death, and obtained the complete victory over the grave.

But the most interesting part is yet to be told, viz. that which relates to the *effect* of the display of Christ's power, which proved him God. The miracles that he performed clearly manifested that a new dispensation was at hand; that men were to be guided by the Gospel, though Jesus came not to destroy the law and the prophets, but to fulfil—to carry out the scheme that had God the Father for its author, and God the Son to accomplish it. It was by his working that a spiritual change took place in a world, before dead in trespasses and sins. It was by the power of Jesus that the blind received their sight, the deaf heard, the lame walked, the paralytic took up his bed and departed. Yes! it was by the power of Jesus that multitudes were fed upon a few loaves and fishes, that the tempestuous billows suddenly turned into a serene and peaceful calm; yes! it was by the power of Jesus that the graves opened and restored to life the long slumbering captives. Oh! then was seen, perhaps, the venerable figure of some aged patriarch bursting again into life, or the beloved form of some favourite child, whose parents had committed it to the earth in sorrow and in tears, as the mighty God threw out manifestations of his omnipotence. Or perhaps were seen those persons, who had not been so long buried as to have destroyed all the memory and the affections of the living; there doubtless

was evidenced the greater effect wrought out by the Messenger of good tidings, as the wife embraced her once lost lord, or the fond mother her loving children, as she received them one after another from the jaws of death and the corruptions of the grave; or the children, as they witnessed their aged sires springing into life, under the power and the authority of the great Eternal. Oh! we require a widow, who has just received back her only son, the only fond image of her husband, to tell the joy that Jesus of Nazareth brought to the disconsolate; or a father receiving back to his bosom his little favourite daughter, who had, in imagination, conceived her "even now dead;" or a Lazarus who has thrown off the folds and the wrappings of the grave, to stand among us to show the *effect* of the *power* of the Son of God. It was that power that gave *life* to the dead. It was that power that evidenced Divinity, and brought life and immortality to light. It was that power that added converts to the Lord, and imparted a spiritual existence to those who believed. It was that power that threw down the strongholds of heathenism, and built up the eternal truths of Jehovah. It was that power that destroyed the rude altars and the graven images, and erected the christian temples under whose roofs God has promised to be among his faithful children, as they send up the voice, in triumph, to his eternal abode. In short, it was that power which, when Jesus had ascended in majesty to heaven, after having atoned for sin, sent the Holy Ghost, the Spirit, the Comforter, to prevent and cooperate with man as he draws onwards to eternity. What then were the *effects* of the gospel and the manifestations of the Spirit? Before Jesus had ascended to his Father, he had chosen twelve men, and that the miracle might be the greater, men who were ignorant of their own language, to propagate the gospel throughout every land and every clime. One, however, betrayed the Son of Man, and suffered by his own hand for the crime. On the election of another, the Holy Spirit was sent in a bodily shape, in the form of cloven tongues, like as of fire, which gave an *extraordinary* power to these men of God to go forth and give full proofs of their divine commission. But what could these, to all appearance solitary men effect? The government of their country was against them, yea, the whole world rose to oppose the establishment of a new religion, and to thwart the propagation of the gospel. These twelve men had to contend against the prevailing habits and the opinions of the people. They had to pronounce all religions but their own as vain, and as idle tales. They had to expose themselves to the greatest hardships and dangers—to meet the tyranny of emperors and the menaces of the rabble. They went not, however, forth in their own strength, but had that *extraordinary* strength from above that enabled them to endure the cruelty and the tyranny of the world. Mighty was the effect that followed their great and arduous undertaking! Their object was to christianize the world—to plant the cross of Christ crucified on every land they entered—to convert nations and empires, and to throw open the kingdom of heaven to all believers. Oh! who could have accomplished this mighty and dangerous undertaking, but men who had been divinely assisted and sustained! Upon their working, the effect naturally followed. Thousands were added to the Church of God in a single day; the strongholds of heathenism gave way before the preaching of Christ. The hard-hearted Felix, as he listened to the words

of the Apostle Paul, thought of sin and trembled. The prison doors flew open, and the rough irons fell from the Apostles, and the jailer demanded the way of salvation from the prisoners. A belief in Jesus Christ was the means; faith was the condition. A manifestation of power was the evidence of the working of these godly men, as they called upon the whole world to bow down before the crucified God. Although Jesus had ascended, power was sent to enable the apostles also to heal, and to impart the means of salvation. Oh! brethren, then was the flocking and the gathering unto Him, who was once despised and rejected by men. Then was the conversion of the Gentiles, after the Jews had refused to embrace the divine tenets, and to lay hold of the heavenly precepts, as they fell from the fire-tipped tongues of these arduous and indefatigable servants of the Lord. The courts of judicature had nothing of awe about them; they were prepared to undergo the trial and to brave the storm. The fire-sheet and the stake had lost their torture to these men, who pronounced it *gain* to die, and be with Christ. The frowns and the threatenings of the world were powerless, as they went on conquering and to conquer, amid the din and the clash of an unhallowed world. The laws that these men inculcated were not written upon tables of stone, but were to be engraven upon the heart. They struck at the very seat of the affections of the soul; there was nothing cold, or dry, or cheerless about them; Oh no! "the Spirit giveth life." The Gospel gave a warmth to the heart, and added a sensibility to the soul. Before its announcement "the letter" was the guide and rule for men's lives; but at, and after its delivery, a new scheme of salvation was offered and wrought out by the Son of the Almighty Father. Then was the spiritual change in the lives and constitution of the fallen. Then were they redeemed of the Lord and reconciled to Jehovah, who embraced, by faith, the religion that Christ introduced to the world. At first conversions were instantaneous, and often miraculous, produced by that extraordinary power with which the apostles propagated Christianity. But when the Gospel was established, these gifts were withdrawn, and the *ordinary* outpouring of the Spirit was vouchsafed to assist us, to make our calling and election sure, and to abide with us for ever.

The present working of the Spirit is a manifestation of the power of God. Effective though it be, it can be resisted, and grieved, and quenched. But when the full outpouring is received willingly upon the heart, it is then that the effect of the Gospel is evidenced. By our Church infants are baptized, at which time they are regenerated by the Holy Spirit, reconciled unto God, and are made the children of grace. But the Spirit doth not desert them; by its influence the Adamite nature is subdued, and they become fit for the kingdom of heaven. See man thus regenerated. The soul is stripped of its natural defilements; the affections are purified; the heart is softened, and the whole body is rendered holy and acceptable unto the Lord. Oh! who can describe the working of God's Holy Spirit? human tongue cannot tell it, but the heart can feel the divine influence. All of you, my brethren, have received the effect. In the time of misfortune, of care and sorrow, there has been the still small voice whispering consolation, when all around you appeared mournful and melancholy. That voice has been

heard in death's chamber, and over the grave, when we have been performing the last duties of the dead. Yes, it has whispered comfort and cheering to those who have departed, and pronounced them blessed in the Lord. It is impossible to describe the effect of the Gospel, caused by the Holy Spirit, upon the heart of man. If we bid you watch the great luminary of day rising and gathering to himself strength as he proceeds, chasing away the hoar frost, or the morning dew ; or the moon, as she throws her placid light to assist the late traveller to his distant home ; or the stars, as they cast their brilliancy over the grandeur and beauties of creation,—we shall but *shadow* forth and ill represent the powerful effect of the Gospel. The affections and love existing between husband and wife, parents and children, brothers and sisters, are the evident fruits of the Spirit. And who has not felt that sensibility about the soul, which does cause it to rest upon those beloved objects with an ardour and purity which the Spirit alone could ingraft ? Who has not dwelt upon the living characters of holy writ, as they told of that divine scheme which contained the development of the great atonement wrought out by Jesus Christ ? And whose hearts have not burned within them, as they looked up upon the cross and beheld the mighty God-man suffering for the sins of the world, and then ascending to heaven to prepare mansions for all his faithful followers ? Oh ! that burning of the heart, that ardour of the soul are manifestations of the Spirit—effects of the gospel of Christ. And if these mighty effects have been felt by you in all their fulness, can ye refuse becoming the humble, though powerful means of extending these benefits to your poorer brethren—to the little children, who, were it not for the institution for which I now plead, would be left in the world without that spiritual knowledge that giveth life to them that have it. We will not further urge or remind you of the effects of the Gospel, but we feel persuaded that he, upon whose heart the Gospel has had the greater effect, will be the most charitable. It is “the Spirit that giveth life ;” and the fruits of the Spirit are faith, hope, and charity, but charity is the greatest of these.

The schools for which we have to solicit your support are in connexion with the Established Church. The children are instructed in that system of education, and trained to habits of industry which have proved most beneficial to themselves in whatever station they may be called upon to fulfil. And above all, they are instructed in the knowledge of their religion and the practice of its duties. And can we now, my brethren, enforce too warmly or too zealously the absolute necessity of connecting all education with religion, and that religion only which derives its principles and doctrines from the BIBLE ? In these days of evil and thoughtlessness, it is the duty of every individual, who glories in the honoured and revered name of Christian, to assist in imparting that spiritual knowledge that comforts the soul in sorrowing ; that cheers the mind in despair ; that raises the weak hands, and strengthens the feeble knees. What is there in this life that deserves our protection more than the little children ? At all times there is a degree of interest about a child that moves the soul towards it. The most obdurate heart must be softened at the helplessness and the comparative innocence of the little children. There is a sensitiveness that plays, as it were, about the heart as we behold children, and especially

those of the poor, to whom the blessings of the Gospel are unknown. And when we perceive the hearts of these children glowing under the noble impressions that the sacred truths of the Bible leave upon them—when we find their affections purified—their love and obedience to their parents stronger—their veneration to God, their faith in Christ, and their *living* under the influence of the Spirit, the continual study of their lives, can we refuse to aid them on that way that leadeth unto life? Oh! no, we feel confident that there will not be one among us who will depart from this sacred temple without promoting God's glory, by administering spiritual strength to those whose helplessness demands it. The mother may forget her sucking child, and have no compassion upon the fruit of her womb; but let us not suffer these little ones to perish. Children were the objects of our Saviour's love; he took them up in his arms and blessed them; and shall we not also bless them, by providing that instruction which renders them happy in this world, and eternally happy in the world to come? The example that our Saviour left us was glorious; the manifestations of his compassion numerous, which were completed by his atoning for the sins of the whole world. And if he, the Saviour of the world, gained so much for us, and delivered so much in his gospel to our keeping, let us impart, or be the means of imparting, that food that doth nourish the soul through all the temptations and troubles of the world. Oh! what, my brethren, if the parents of these children have become so lost in mind, in tenderness, in affection for their offspring, as to leave them to the chances and changes of these unpropitious times; or what if they be so poor, that they cannot supply that necessary knowledge that giveth immortality and life; or what, which is still more melancholy to contemplate, if the parents, the father and mother of their love, be numbered among those who once were, but now are not! This noble institution will protect them; it will extend its blessings, its mercy, its compassion to those who have none to help—to those who have no kind voice to cheer—no hand to soothe, or wipe away the tear of woe. Oh! my brethren, would to God that we were supplied with power and eloquence that would induce you to give liberally towards these schools. And yet, why need we power or eloquence? these children speak more than the most eloquent tongue can tell, and more powerfully than the proudest orator can boast. They speak to the heart—they speak to the soul, and remind us of those spiritual blessings which we ourselves enjoy. With the inconsiderate and unfeeling they may excite no sympathy or compassion; but when we remind them that these children, simple though they may appear, have that within which never dies—the soul—the soul for which the Saviour died—the soul for which Jesus endured so much shame and agony,—which the Spirit was sent to animate—to impart health to it in this world, and eternal triumph in the world to come,—surely some little charity must be shown, even by the inconsiderate and unthinking. But from you, who have partaken largely in the blessings of the Gospel, God, not us, now demands the fruits of the Spirit. And we beseech you, as messengers of those good tidings, to give freely from those blessings which have so graciously been vouchsafed to you; but not according to the weakness with which we have advocated the cause, but according to the support which that righteous cause demands.

## MISCELLANEOUS.

## PHYSICA SACRA.—No. IV.

## THE MICE OF THE PHILISTINES.—PART III.

"Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines; for one plague was on you all, and on your lords. Wherefore, ye shall make images of your emerods, and images of your mice, that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land."—1 Sam. vi. 4, 5.

THE year 1811 cannot be easily forgotten: the splendid comet, which so long graced the heavens, will be remembered by the common observer; whilst the naturalist finds other equally striking memorials in and upon the earth, to impress his mind. The warmth of the season was such, that the *wine* of that year is still noted as extremely good. In the forests of Bialowiecza, in Poland, many acres of trees were destroyed by the ravages of the *chenilles*, (*Phalæna bombyx Pini*, and *Phalæna bombyx monacha*,) which increased in an extraordinary manner.\* In America the convulsions were still more striking than in Europe. "Many things," says Mr. Latrobe,† "conspired to make the year 1811 the *annus mirabilis* of the West. During the earlier months, the waters of the great rivers overflowed their banks to a vast extent, and the whole country was in many parts covered from bluff to bluff. *Unprecedented sickness followed*. A countless multitude of *squirrels*,‡ obeying some great and universal impulse, which none can know but the Spirit that gave them being, left their reckless and gamboling life, and their ancient places of retreat in the north, and were seen pressing forwards by *tens of thousands* in a deep and sober phalanx to the south. No obstacles seemed to check this extraordinary and concentrated movement; the word had been given to go forth, and they obeyed it, though multitudes perished in the broad Ohio, which lay in their path. The splendid comet of that year long continued to shed its twilight over the forests, and as the autumn drew to a close, the whole valley of the Mississippi, from the Missouri to the Gulf, was shaken to its centre by *continued earthquakes*. The earthquakes continued to agitate the west, and the earth was rent at New Madrid not only in 1811, but in 1812." (Latrobe, I. 110.) Carolina was tormented by perpetual shocks, which extended on the 26th of April, 1812, again to the Mississippi, the Caraccas, and Porto-Cabello, where the earth opened, throwing out torrents of water at the instant St. Vincent's commenced its eruption.

\* Mémoire descriptif sur le Forêt Impériale de Bialowiecza en Lithuanie: Redigé par le Baron de Brincken; p. 40. Varsovie, 1826.

† Rambler in North America, Vol. I. p. 102.

‡ The same phenomenon was observed in 1759, when 11,588 squirrels were killed at Providence, in ten days of the month of March.—Silliman's American Journal.

Various also were the convulsions in Europe during the years 1811 and 1812. In 1810, February 16th, Etna was in eruption; on the 12th of October, 1811, Vesuvius erupted; Etna followed on the 25th of October; Vesuvius again broke out from December 31st to the 4th of June, 1812. St. Vincent's, after more than 200 shocks in 1810 and 1811, broke out in 1812 so violently that it was heard in Dominica and St. Kitt's; the former being 900 miles distant. The shocks derived from Etna in 1810 shook Candia, and in 1811 all the Archipelago. In January 1811 the sea at St. Michael's also erupted, producing in June Sabrina island, which was preceded in 1810 and that year by numerous earthquakes. The Isle of Banda had an eruption also in 1811. Vulcano, one of the Lipari islands, also erupted in 1812, the sixth time only since our era; so great was the disturbance just then throughout the globe. At the close of 1812, (during which there were convulsions of the elements of great intensity,) there happened a violent hurricane at Gibraltar, contemporaneous with the frightful snow and frost so memorable as the providential cause of the defeat of Napoleon in Russia. The year 1813 having been thus preceded by convulsions of the earth and atmosphere which were visited upon England and other parts of Europe during that year, the irruption of *mice* is but *one feature* in the series of connected events, of which another eruption of Vesuvius from May to December 1813 was a part. It is also on record that 1813 was a very *sickly year*, and in 1812 the plague carried off more than half the inhabitants of Alexandria;\* but as I have before mentioned, I conceive the cholera was now in a state of preparation through the general disturbance in the elements at this period.

Having thus shown, in the instances of the years 1120, 1580, 1660, 1813-1814, 1832, 1833, 1834, that irruptions of *mice* have been contemporaneous with epidemics and earthquakes, I proceed to a period intermediate between modern times and that of our text; and shall, for this purpose, refer to Pliny, Cælian, and Arnobius, who have all alluded to irruptions of mice, bearing in some degree upon our preceding observations; though the circumstances stated by the two former authors are, of course, to be received with full allowance for defective knowledge in natural history, and the effect of superstition. Speaking of the idea the ancients had of the cause of prolificness in mice, Pliny says:—"Itaque desinit mirum esse unde *vis tanta messes populetur murium agrestium*: in quibus illud quoque adhuc latet, quonam modo illa multitudo *repentè occidat*. Nam nec exanimis reperiuntur, neque extat qui murem hyeme in agro effoderit.† Plurimi ita ad

\* Legh's Journey in Egypt.

† The sudden disappearance of the mice is not the least extraordinary part of the phenomenon. There is no doubt that when they have destroyed the crops, *they next destroy each other*. Speaking of the *rat*, Buffon says:—"C'est par cette raison, qu'il arrive ordinairement, qu'après avoir été infesté de ces animaux pendant un tems, ils *semblent disparaître tout-à-coup*, et quelquefois pour long-tems." (Nat. Hist. vii. 281.) He tells a story of the "*Mulot*" also, which proves this. Twelve of this species were enclosed in a vase; they were one day forgotten to be fed for a quarter of an hour after the usual time; one of them was then eaten; the next day another, and in a few days only one was left, and he was mutilated in his feet and tail! (vii. 330.)

Troadem, proveniunt: et jam inde fugaverunt incolas. *Proventus eorum siccitatibus tradunt; et jam obituris vermiculum in capite gigni.*" (Nat. Hist. x. 65.)

Pliny here states four facts which, we have before seen, are precisely in agreement with modern observation, viz. that in his time field mice wonderfully increased, laid waste the crops, perished suddenly and unobserved; and that their increase was attributable to drought, a known attendant on terrestrial derangement. The irruption of the mice into the Troad agrees also with the known irruptions and migrations of mice in modern times. We are further told that, according to Varro, "ex Gyaro Cycladum insula incolas à muribus fugatos," (viii. 29,) and "Arrosis Lavinii clypeis argenteis, Marsicum portendere bellum: Carboni Imperatori apud Clusium fasciis, quibus in calceatu utebatur, exitium," (viii. 57.) This case was also paralleled by the rats at Rarotonga, for Mr. Williams remarks:—"Some of the trunks were covered with skin, on which the rats commenced very effectual operations, as they had done before upon my unfortunate bellows; and Mrs. Pitman having one night neglected to put her shoes in a place of safety, sought for them on the following morning in vain, for these nocturnal rambles, being in search of a supper, had devoured them; and a pair of shoes in the South Seas is no contemptible loss." (Missionary Enterprises, pp. 151, 152.) Pliny goes on:—"Theophrastus autor est, in Gyaro insula cum incolas fugassent, ferrum quoque rosasse eos,\* id quod natura quadam et ad Chalybas facere in ferrariis officinis," (viii. 57.)

Elian is very communicative about mice. Καὶ οἱ τὴν Ἀμαξίτον δὲ τῆς Τρωάδος κατοικοῦντες, μὴν σέβουσιν ἔνθεν τοὶ καὶ τὸν Ἀπόλλωνα, τὸν παρ' αὐτοῖς τιμώμενον, Σμίνθιον, καλοῦσι, φασίν. "Ἐτι γὰρ καὶ τοὺς Αἰολέας καὶ τοὺς Τρώας τὸν μὴν προσαγορεύειν σμίνθιον, ὥσπερ οὖν καὶ Αἰσχύλος ἐν τῷ Σισύφῳ."

\* Ἄλλ' ἀρουραῖός τις ἐστὶ σμίνθιος, ὥς δ' ὑπερφνής.

Καὶ τρέφονται μὲν ἐς τοὺς Σμινθίους μῦες τιθασσοὶ δημοσίας τροφάς λαμβάνοντες, ὑπὸ δὲ τῷ βωμῷ καὶ φωλεύουσι λευκοὶ† καὶ παρὰ τῷ τρίποδι τοῦ Ἀπόλλωνος ἔστηκε μῦς. Μυθολόγημα δὲ ὑπὲρ τῆς τῆς θρησκείας καὶ ἐκεῖνο προσακήκοα. Τῶν Αἰολέων καὶ τῶν Τρώων τὰ λήϊα πολλὰς μῶν μυριάδας ἐπελθοῦσας ἄωροῦς ὑποκίρειν καὶ ἀτελῇ τὰ θέρη τοῖς σπείρασιν ἀποφαίνειν οὐκοῦν τὸν ἐν Δελφοῖς θεὸν πυνθανόμενον εἰπεῖν, ὅτι δεῖ θύειν Ἀπόλλωνι Σμινθεῖ τοὺς δὲ πεισθέντας ἀπαλλαγῆναι τῆς ἐκ τῶν μῶν ἐπιβουλῆς, καὶ τὸν πυρὸν αὐτοῖς ἐς τὸνδε τὸν νενομισμένον ἄμνητον ἀφικνεῖσθαι.

The author goes on to say, that the Cretans having been driven to seek an asylum in calamity, asked the Pythian god to signify what place they should choose; the reply was, where the earth-born (οἱ γηγενεῖς) should attack them, there they were to build; resting then at Amaxitus,‡ a

\* Probably it is to this statement that Seneca alludes, when he introduces Hercules, saying, "Audi me, tu, et desine fatuari; venisti huc, ubi mures ferrum rodunt." (L. Annæi Senecæ Claudii Cæsaris Apocolocyntosis.)

† White mice appear to have been considered a prodigy, betokening prosperity, according to Pliny. "Cum candidi provenere, lætum faciunt ostentum." (Nat. Hist. ix. 57.) But white birds betokened a tempest. φανέντες δὲ ὄρνιθες πολλοὶ μὲν τὸν ἀριθμὸν λευκοὶ δὲ τὴν χροάν, χειμῶν ὅτι ἔσται πολὺς ἐκδιδάσκουσι. (Elian, Nat. Hist. vii. 7.) White bulls and white elephants are still objects of almost idolatrous regard in the East.

‡ "Troadis primus locus." (Plinii Nat. Hist. v. 30.)

surprising multitude of mice (μυῶν δὲ ἄφατον τι πλῆθος) sprang up and devoured the handles (ὄχαρα)\* of their shields and their bow-strings, whence they took the mice to be the earth-born, (τοὺς γηγενεῖς,) and accordingly erected a temple to the Sminthean Apollo. To this "*theology*," as Cælian calls it, the mention of mice led him, he says, and can do his readers no harm. (De Nat. Animal. xii. 5.) Now we have in this story of Cælian the same general fact stated, the *sudden increase*, as if from the earth,† and great destructiveness of the mice; and we have, besides this, unquestionably an allusion transplanted into the "*theology*" of the heathen from the account in the book of Samuel.

We are further informed by Cælian: Ἀμύντας ἐν τοῖς ἐπιγραφόμενοις . . . . κατὰ τὴν γῆν τὴν Κασπίαν, . . . ἐπιλέγει δὲ ἄρα καὶ ἐκεῖνα ἐν ὥρων τισι περιτροπαῖς μυῶν ἐπιδημίας γίνεσθαι πλῆθος ἄμαχον. Καὶ τὸ μαρτύριον ἐπάγει, λέγων, τῶν ποταμῶν τῶν αἰννῶν σὺν πολλῷ τῷ ροίζῳ φερομένων, τούσδε καὶ μάλα ἀτρέπτως ἐπινήχεσθαι τε αὐτοῖς, &c. . . . Ἐς τὰς ἀρούρας δὲ ἀπονηζόμενοι, φησί, καὶ τὰ λήϊα ὑποκείρουσι, καὶ διὰ τῶν δένδρων ἀνέρπουσι, καὶ τὰ ὠραῖα δέπνον ἴσχουσι· καὶ τοὺς κλάδους δὲ διακόπτουσιν οὕδε, ἐκείνους κατατραγεῖν ἀδυνατοῦντες.

This account perfectly agrees with what has been quoted from Pallas and other writers, on the migration of the mice not being hindered by rivers; and of the ravages committed in 1813 and 1814 in the English forests. The account Cælian gives in the same chapter of the method of destroying them is analogous to what is related of the destruction of them in the New Forest by "kites, hawks, and owls," &c.: οὐκοῦν ἀμυνόμενοι οἱ Κασπιοὶ τὴν ἐκ τῶν μυῶν ἐπιδρομήν τε ἅμα καὶ λύμην φείδονται τῶν γαμφωνύχων· οὔτερ οὖν καὶ αὐτοὶ κατὰ νέφη πετόμενοι, εἴτα αὐτοὺς ἀνασπῶσι, καὶ ἰδιὰ τινὶ φύσει τοῖς Κασπίοις ἀναξέλλουσι τὸν λιμόν.‡ (De Nat. Anim. xvii. 17.) As illustrating another point mentioned above respecting the Lemming, viz. that it devours "the herbage, as it passes, in such a manner that the surface appears as if burnt," we may again refer to Cælian, who says:—Μυῶν ἀρουραιῶν ἐπιφοίτησις καὶ στόλος οὐ μὰ τοὺς θεοὺς χρηστός, τῶν ἐν Ἰταλίᾳ τινὰς ἐξήλασαν τῆς πατρῴας γῆς, καὶ φυγάδας ἀπέφθρναν· λυμαινόμενοι καὶ λήϊα καὶ φυντὰ, δίκην ἀνχμῶν, ἢ κρυμῶν, ἢ τινος ἀκαιρίας ὥρων ἐτέρας, τὰ μὲν διακείροντες, διακόπτοντες δὲ τὰς ρίζας. (xvii. 41.)

The facts thus stated by Pliny and Cælian are sufficient to show that the ancients were fully acquainted with the habits of rats and mice, and that in those times, as well as before and now, these animals have been used as terrible scourges towards man. But the testimony of Arnobius not only confirms these facts, but justifies the assumption to which I have come, of the connexion of these migratory inroads with derangements of the earth and atmosphere; coupling them with *drought*, as Pliny does, and as others do, with *earthquakes* and *pestilence*.

\* The shields were useless without the ὄχαρα, and were then a sign of peace: the handles were always taken from the shields as soon as war was over, and before they were suspended in the temples. (See Potter. Antiq. ii. 33.)

† Καὶ μέσον τῆς χάρας αὐτῆς ἀνεφύησαν μυῖες. (1 Sam. v. 6.) LXX. sed "hæc pro glossemate habentur."

‡ Γαμφωνόχοι are employed in some cities of the modern world in removing one of the sources of pestilence—carion, and putrid food; as the King of the Vultures, for instance.

Arnobius defending the Christians from the charges made against them by the heathens, that all the calamities which in his time befel the world were the consequence of Christianity, argues thus:—"Sed *pestilentias*, inquit, et *siccitates*, bella *frugum inopia*, locustas, *mures*, et grandines, resque alias noxias quibus negotia incursantur humana, Diis nobis important, injuriis vestris atque offensionibus exasperati." (Disputationes, 1. 1.) Here he distinctly classes *mice* with *pestilence*, *drought*, and scarcity; and his argument is, that if these calamities were the effect of Christianity, how happened it that such calamities had frequently occurred before? "Si enim nos sumus in causa, et in nostri criminis meritum excogitatae sunt *haec pestes*, unde novit *antiquitas* miseriarum *haec nomina*?" . . . "Immunis enim antiquitas malis ab his fuit? cum etiam flumina cognoverimus ingentia limis inaruisse siccatis.\* Pestilentia contagia urunt genus humanum. *Annalium scripta* percurrite *linguarum diversitatibus scripta*, universas discetis gentes saepenumero desolatas et viduas suis esse cultoribus. Ab locustis, ab *muribus*, genus omne acciditur atque arroditur *frugum*. Historias ite per *vestras*, et ab *istis* pestibus instruimini quoties prior *aetas* affecta sit, et paupertatis ad miseras venerit. Terrorum validissimis motibus tremefacta nutant usque ad periculum civitates." (Here he links earthquakes in, as happening then, with *mice* and pestilence.) "Quid? hiatibus maximis interceptas urbes cum gentibus superiora tempora non viderunt, aut ab hujusmodi casibus fortunas habuere secundas?" . . . "Quando mundus incensus in fovillas et cineras dissolutus est? non ante nos?" . . . Further on he quotes Plato as alluding to similar accidents in times before his own: and says, "eventa haec omnia, qua fiunt et decidunt male sub hac mundi, commodulis non nostris, sed ipsius pendenda sunt rationibus ordinibusque naturae." (1. 2.) "Christianorum, inquit, causa mala omnia dii ferunt et interitus comparatur ab superis frugibus. . . . Si in Asia, *Syria* idcirco *mures* et locustas *effervescere* prodigaliter voluerunt, quod ratione consimili habitarent in eorum gentibus Christiani; in Hispania, Gallia cur eodem tempore horum nihil natum est, cum innumeri viverent in his quoque provinciis Christiani? Si apud Getulos, Tinquitanos hujus rei causa *siccitatem* satis ariditatemque miserunt; eo anno cur messes amplissimas Mauris Nomadisque tribuerunt, cum religio similis his quoque in regionibus, vesteretur?" (1. 5.)

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\* As stated before, the Nile did not rise in the *mice* year 1833. So it occasionally happened in ancient times; for Tertullian, (who lived in the first century,) says, "Si Tiberis ascendit ad mœnia si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fames, si lues, statim 'CHRISTIANOS AD LEONEM,'" (Apol. 40.) "Si Tiberis redundaverit, si Nilus non redundavit, si cœlum stetit, si terra movit; . . . tia vastavit, si fames afflixit, statim omnium vox, Christi . . . tum." (Ad Nationes, 1. 9.) The argument of Tertullian is nearly that of Arnobius, and there was similar cause. But the allusions to facts at those periods is all I am now concerned about. Similar cases occur in other parts of ancient ecclesiastical history. We learn from Eusebius, (vii. 17), from Dionysius, Bishop of Alexandria, during the plague of fifteen years' duration, that the Nile was sometimes at that awful period, A.D. 262, *drier than the sands* of the desert, and sometimes overflowing, (ad Hieracem. A.D. 262.) Cyprian has also described this plague, (De Mortalitate,) in which he says there were earthquakes, famines, &c. This plague is alluded to further on. (See Dionysii Epist. ad Hieracem, Ægyptum Episcopum, A.C. 262.)

It is clear, from this, that in Syria, (and perhaps in that part alluded to in the book of Samuel,) mice were very abundant at a time when all nature was convulsed. Now Arnobius lived in the reign of Diocletian, and though it is not possible to fix upon any given year during that reign when the mice in Syria were so troublesome, yet we learn from Seneca, that in the year when Vopiscus and Paterculus were consuls, there appeared a comet, and that to this comet were attributed the disturbances in the elements which took place at that time. "*Fuerunt enim maximæ et continuæ tempestates ubique. At in Achaia Macedoniaque urbes terrorum motibus prorutæ sunt?*" (Nat. Quæst. vii. 28.) Vopiscus and Paterculus were consuls between A.D. 283 and 304, the limits of Diocletian's reign, and therefore we have here evidence to show that earthquakes and *irruptions* of mice were, together with *pestilence*, contemporaneous phenomena in the third and fourth century, as well as in the sixteenth, seventeenth, and nineteenth. But there is other evidence: in 280 there was a comet, and in 282 an earthquake in England, (Cedrenus); in 287 Worcester was almost ruined by an earthquake, (Short, vol. ii); in 289 a large comet was also visible; in 290 the winter in England was dreadfully severe, and Busiris and Coptis, two cities of *Egypt*, were overthrown by earthquake. In 292 *famine*, pestilence, and drought prevailed, (Cedrenus); in 298 also appeared a comet, followed by earthquakes, which in *Syria* destroyed several thousand lives, (Magdeburg, cent. iv. pp. 14—34.) In 309 and 310 earthquakes shook Constantinople, and in 311 drought, famine, and grievous pestilence occurred in Italy. In 310 England and Wales lost 40,000 persons by famine, and in 311 London was injured by earthquake, (Eutropius, lib. x; Orosius, vii; Mag. cent. iv. 1442.) Thus it appears, at and after the time in which Diocletian reigned, the whole world was shaken; and it is known, that from 250 to 265, the plague desolated the whole Roman empire,\* together with Asia and Africa. The whole earth was disfigured by it.† Rome, Syria, and Africa, were desolated by earthquakes. For at least three days there was constant darkness; with noises in the earth; overflowing of the sea; destruction of cities; ‡ the air filled with turbid, putrid, thick dew, § like the gore of dead bodies,|| &c.

"The articles in this account of pestilence which deserve particular notice, are the introduction of the period by a comet, and an eruption of Etna—the agitations of the earth by subterranean fire—the preternatural darkness of three days, phenomena not unusual at such times, and easily accounted for on the supposition of the extrication of a great quantity of subterranean vapour—the pestiferous state of the air, which covered objects with mould and corruption, and which generated plague in every village, and almost every house," (Webster, i. 121.) ¶ Intermediate between this and the reign of Diocletian, in 272, Vesuvius was in eruption, with a famine in England; and five or six years later,

\* See Dr. Webster, i. 116—126.

† Jornandes, xix.

‡ Trebellius Pollio.

§ Eusebius.

|| Cedrenus.

¶ His authorities are Zosimus in Gall. i. 26, 37, 46; Zonaras, xii.; Trebellius Pollio in Gall.; Jornandes' Hist. August. 1098; Eutrop. 9; Baron. ii. 496; Aurelius Victor. Epit. Magd. cent. iii. 31.

"Fames ingens per totum orbem grassata est," (Zosimus.) To whatever year, then, Arnobius alluded, it is certain, *that* time was one of great terrestrial excitement, fully balancing the statement in the Bible.\*

I think I may now venture to state my belief, that the country of Philistia was visited also by earthquakes. The occurrence of pestilence there and the irruption of mice would justify the idea, if the situation of Philistia, close to the volcanic country of the Dead Sea, (and Syria, we know, has been in all ages liable to continual earthquakes,) did not lead us to suppose that *Dagon's fall* was occasioned by a shock of earthquake. Now, curiously enough, there was an eruption of Etna B.C. 1149, when Hercules, according to the poets, was driven from Sicily : † and the date of the transaction in 1 Sam. iii. 4, 5, is, by some chronologers, ‡ placed under the year B.C. 1141 ; which, if correct, shows that about this period the earth was, as I have suggested, agitated by volcanic agents. Most curiously agreeing with this conclusion are the facts stated in the text respecting Dagon's fall. Supposing that idol to have been made of a stump to which were fastened the head, and the arms and hands, in the way the parts of wooden figures or sculptures are now joined, an earthquake might throw down at first the whole mass, which, shaken by the fall, would on the next occasion of a smaller shock be broken just at the points of junction. It is in this way that books, glasses, &c. are now-a-days thrown down from their shelves, whilst the building itself remains uninjured ; occurrences too frequent to require further allusion.

The use which I desire to make of this investigation is twofold. In the first place, I must point out, that the accurate agreement between the facts recorded, and those which we know continually occur, affords a proof of the truth of the sacred volume, because there can manifestly be no assignable reason why *mice* should have been mentioned in so *occasional* a manner as a pest to the Philistines, unless an irruption of these animals had really taken place ; nor could we conceive why they should be named in conjunction with pestilence, had they not frequently been contemporaneous with it ; and, therefore, a further mention of the occurrence did not appear necessary on the part of the sacred historian.

Secondly, the occurrence of the phenomena mentioned being traceable, as we have seen in a variety of similar examples, at different periods of history, to a derangement in the earth ; and these phenomena being, at the same time, evidently marks of signal vengeance upon a particular country for a particular offence, and at a particular time, and in the visible presence of the "glory of the Lord," it follows, that, in this case, the *ordinary* phenomena of the physical world were made the *especial* instruments of God's wrath ; and thence we may deduce the

\* It is probable that there may be other collateral evidence as to the abundance of *mice* about this period of the earth's history. For instance, I find in the account of Heliogabalus, by *Ælius Lampridius*, the following words :—"Jubebat sibi et *decem millia murium* exhiberi, mille mustelas, mille *scorices*." Mice must have been abundant to have furnished so many. As this happened between A.D. 218 and 222, we know it was a time of *pestilence*. In Scotland alone, in 222, there died of pestilence 100,000 persons.

† Diodorus and Homer.

‡ See Bagster's Polyglot Bible.

general conclusion, that however we may disguise the mighty visitations of pestilence under scientific or imaginary notions of their origin and end in modern times, the plague and the cholera, and a thousand other lesser diseases, are (even if, in part, perhaps the result of the first curse uttered against the earth for man's sake; or, if actually necessary,\* in the economy of the universe) palpable proofs of God's wrath and vengeance against the crying sins of people less justifiable and less excusable, though frequently far more guilty, than the ancient Philistines.

The value of this deduction will become the more apparent by considering, as there is reason to believe it was, the pestilence which visited the Philistines to have been "*the plague*." It is well known to all who are conversant with the history of the plague, that it seldom stays more than *six or eight months* at a time in a given district; and that in its attacks it passes apparently with discrimination from city to city, sometimes passing over a place intermediate to two other afflicted localities, and then, after a cessation in those places, visiting the spot it had previously escaped.

Now we are told (1 Sam. vi. 1) that "the ark of the Lord was in the country of the Philistines *seven months*," and that the men of Bethshemesh "were reaping their *wheat-harvest* in the valley" when the ark reached them (ver. 13). The wheat-harvest in that country is about May or June; and reckoning *seven months* from that time, the pestilence might have begun about October or November, and probably raged most severely about February, March, and April, which agrees very well with the time at which the plague now occurs in those countries; † as it is observed, that *when the Nile rises in Egypt the plague ceases*, and the Nile usually begins to rise about the 15th of June; and *when the Nile does not rise, plague occurs*, which is in Egypt contemporaneous with the occurrence of locusts in Nubia. (Legh's Travels in Egypt.) ‡

The pestilence broke out first at Ashdod, it went next to Gath, and then to Ekron, as the ark was carried from place to place; and it will be seen on the map that these places are not in a right line. The emerods also seem to have been paralleled by diseases of similar character in more recent times; for it is said, in the year A.D. 292 men were covered with carbuncles and ulcers, in addition to pestilence, &c., (Cedrenus); and the same is said of the pestilence of A.D. 311, (Baronius.) Moreover, Cyprian, (De Mortalitate,) describing the plague of

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\* It becomes us to speculate with all humility on such topics; but it is only consonant to what we acknowledge respecting the occasional destruction of the *lower animals*, to suppose that plagues and pestilences, as well as wars, may be natural means of keeping down a surplus population by the destruction of those who would otherwise entail sorrow on the survivors in a more formidable shape; and there is good reason to conclude, that convulsions in the atmosphere remove pestilence as well as assist in its production; and that earthquakes, the supposed causes of these convulsions, are restoratives by the means of vapours and acids of the principle of vitality to the soils which they traverse; and thus throughout the physical and moral cycle we may perceive that God in his judgments "*remembers mercy*."

† See A. Russell's History of Aleppo, and P. Russell's History of the Plague at Aleppo.

‡ Jackson, in his account of Morocco, says, when the locusts go to the north pestilence follows.

his time, says, "quod quorundam vel pedes vel aliquæ membrorum partes contagio morbidæ putredinis amputantur, vel debilitatur incessus vel auditus obstruitur, vel cæcatur aspectus," &c.; and to these, in the *Traité de la Peste*, (quoted by Dr. Webster,) is added from St. Cyprian diseases of the *pudenda*. I must allow, however, I cannot find the words in my edition of Cyprian, which is in the *Collectio Sacra Patrum*.

Should it be remarked that the pestilence did not reach Bethshemesh, though so near to Gath, even here, though evidently intentional to spare the Israelites, there is agreement with common observation. Arnobius, in the passage quoted above, alludes to calamities taking place near to countries free from them, and it is known that the plague can only be communicated in certain lines; as for instance, it never reaches Scio from Smyrna, though so near, but always from Alexandria. (Legh's Journey.)

The only remark I think it necessary to add is, that the expression in ver. 5, "from off your gods," implies something more than emerods and mice; both these plagues could be removed, and might be represented by images, but the destruction of the idols such as Dagon's could not be; and though it might cease, the heaviness of God's hand on them must have been something not to be figured by votive offerings; an additional reason this to conclude that it was an earthquake which destroyed them; which, as I have mentioned in the case of the jailer at Philippi, the ancient heathens believed to signify the presence of a divinity. The corn is sown in January, and the wheat reaped in May; and therefore, in all these points, as regards the mice, the falling of the idols, and the pestilence, there is a most singular agreement with the observed phenomena of that country in recent times. There is also a singular agreement in the time of the pestilence in Philistia with the known period of earthquakes in Syria. It is in the month of March that earthquakes are most frequent there; the time when the plague generally is at its height. (See Buhle's *Calendarium Palestinæ*.)

In conclusion, I shall avail myself of the sensible remark of Dr. Webster, (i. 32.) "The evidence is decisive against those modern superficial philosophers, who hold in contempt the most authentic history, because it has claims to inspiration. Yet infidels, if they were not too wise to read, examine, and be informed, might be convinced of the authenticity of the scripture history, by comparing the facts related with the present state of the world."

W. B. C.

Since the above was written, Mr. Vernon Harcourt's interesting and ingenious work on "The Doctrine of the Deluge" has appeared. I avail myself of it, to append the following additional remarks respecting Dagon. Mr. Harcourt suggests, that Dagon is the idol (Aon 𐤀𐤓) worshipped at On (Heliopolis) under the form of Dag or Fish; that Dagon is Chronus, (Cronus of Phœnicia,) and as Anan, the same as the Oannes of Polyhistor described by Berosus. On is also contracted from Anen, and the same as El, the Sun, which El was, together with Bel, a name given by the Phœnicians to Cronus. There is also an Irish Dag, who has borrowed the attribute of fire. Mr. H. blames

Bochart for considering Dagon and Cronus to be brothers, and not identical. "He tells us, however, that Dagon was also called Siton. Perhaps this is only the same word translated by Philo Biblius, who says he was the inventor of corn, and evidently derives his name from Dagon, corn. Still he is the same as Cronus; for who introduced the cultivation of corn into the postdiluvian world but Noah? But corn was no idol; corn was never worshipped; and if Siton be a Phœnician word, it has nothing to do with Siton, corn. 'That the same deity was supposed to preside over corn is very probable, for Saturn was the inventor of the scythe or sickle; and the spirit of idolatry seems to delight in multiplying itself, and exhibiting as many forms of worship as possible: in Moloch, for instance, he was worshipped as the god of war; in Remphan as the star; in Baal as the sun; in Dagon, as the Numen of the waters; in Siton, as the Numen of the ship or ark, for *Sr* means a large ship," &c. (Vol. ii. 415, 416.) Elsewhere (ii. 78) the author quotes Keppel (Travels), who states that Dagon "has been thought to be an emblem of Noah." Again, (ii. 59, &c.) a connexion is also traced between Ceres and Bacchus, (and consequently Apollo;) for "since Isis is acknowledged to have been the Grecian Ceres, *whose head is on an ancient medal surrounded by fishes*, to show her connexion with the sea, and since the mysteries of Ceres strongly resembled the mysteries of Bacchus, we might expect to find the same association of ideas in the worship of the latter." . . . "When, therefore, it is considered that the Phœnician name for a *bull* signifies also a *ship*, we can perfectly understand how the arkite Bacchus is entitled to be called a bull, and the bull-horned god," &c. (p. 59.) Hercules and Astarte are also shown to have been confounded, as sun and moon, in Phœnicia, (p. 370.) These extracts will show that the reasoning by which I have sought to show what was the ark of Dagon, to establish an identity between Dagon and Ceres, is in all points confirmed by Mr. Harcourt's researches. I must not pass over a remarkable expression of Pliny, who, speaking of Joppa, where Derceto was worshipped, says, that city was "*antiquior terrarum inundatione*." (Nat. Hist. v. 13.)

P. S. As this is going through the press I learn that the department of the Vosges, in France, is at this very time so over-run by *field-mice*, that the grain is nearly all devoured, and the ground in consequence is being re-sown with poisoned seed, which kills the game; the latter being dangerous to all who eat it, not knowing how it was killed. Both Vesuvius and Etna have been all the autumn in violent eruption, the latter continuously, whilst Europe has been shaken by frequent earthquakes. The cholera has also again appeared at Naples this year; and the general character of the seasons has been such as to class 1838 amongst extraordinary years.

W. B. C.

Nov. 19, 1838.

#### DISSERTATION ON JOHN XX. 23, AND THE AUTHORITY OF CHRISTIAN MINISTERS.

(Concluded from page 672.)

##### III. THE opinions of the Fathers upon this text.

It has frequently been a source of deep regret, especially to Divines of the Reformed Church, that no ancient commentary upon the Gospels

has been handed down to us. The oldest is that of Origen, and he flourished during the first half of the third century; which period is too distant from the times of the apostles not to lead us to fear that the traditional sense of many texts was perverted, if not altogether lost, through the distracted circumstances of the Church—the difficulty of multiplying copies of books from the non-existence of printing—or that new practices creeping in, did not pave the way for new-fangled interpretations to support them.

Still the diligence of Origen would, in some measure, have supplied the loss, had we his Greek Commentary upon St. John entire; but the portion preserved not reaching so far as the twentieth chapter, we have no other method of arriving at his interpretation and application of this text, but from an incidental quotation of it in his Commentary on St. Matthew.

There, in vol. xiv. p. 432, on Matt. xxi., he explains allegorically the history of Christ sending his disciples to loose the ass and colt that were tied, and to bring them to him. The ass, says he, signifies the Jewish Synagogue, held fast in the cords of sin, and the colt denotes the people of the Gentiles. To these Christ sends his disciples whom he had instructed, and for this end gave them the Holy Ghost, when he said (John xx. 22, 23,) "Receive ye the Holy Ghost; whose sins ye remit," &c. Accordingly his disciples, whom he made able ministers of the New Testament, not of the letter, but of the Spirit, loosing the ass and the colt that were bound, do constantly bring them to Jesus. It would appear from this passage, that Origen understood "their loosing them," of teaching the Gospel, to which they were ordained when Christ breathed on them and said, "Receive ye the Holy Ghost."

From the time of Origen to the fifth century, we have no farther commentary upon this text, and must, therefore, derive what information we can from the controversial tracts and letters of the Fathers, who in the heat of polemic writing are inclined to strain matters, and do not on all occasions deliver their sentiments so temperately and impartially as the subject would appear to claim. In this instance, however, the true sense of the text was so obvious that it could not be mistaken, and consequently we have no reason to complain of misinterpretation.

Tertullian, in all his works, does not quote it in a single instance; although he wrote a book "*De Pœnitentiâ*," wherein he accumulates a great number of passages from scripture to recommend public penance, which he calls *Exomologesis*, he omits this. And when he retracted that opinion in his book "*De Pudicitia*," which was written in favour of the Montanists, who allowed no reconciliation by the Church for those that committed adultery, in which book he considers the arguments of the Church for the practice, it does not appear that he was struck with the application of this text.

The first that plainly applies it is St. Cyprian, who quotes it three times in his works. In his book "*De Unitate*," it is a simple quotation; but in his letter to Magnus,\* Ep. 69, written in the year 252, he urges it as a power given the apostles, to remit sins in baptism, or baptize

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\* Oxford Ed. p. 185.

for remission of sins. "Cum in baptismo unicuique peccata sua remittantur, probat et declarat in Evangelio suo Dominus, per eos solos peccata posse dimitti, qui habeant Spiritum Sanctum. Post resurrectionem enim discipulos suis mittens loquitur ad eos et dicit, 'Sicut misit me Pater et ego mitto eos,' &c. Quo in loco ostendit, cum solum posse baptizare, et remissionem peccatorum dare, qui habeat Spiritum Sanctum."

He produces it for the same purpose,\* Ep. 73, ad Jubaian, written A. D. 256:—"Post resurrectionem quoque ad Apostolos loquitur, dicens, 'Sicut misit me,' &c., unde intelligimus non nisi in Ecclesia præpositis, et in Evangelica lege ac Dominica ordinatione fundatis, licere baptizare, et remissionem peccatorum dare;" which passage we recommend to the advocates of *lay-baptism*.

About the same time, and engaged in the same controversy, Firmilian,† Bishop of Cæsarea, in Cappadocia, writes a letter to Cyprian, of which we have the Latin version among Cyprian's letters, wherein he declares his interpretation of this text:—"Qualis vero error sit, et quanta sit cæcitas ejus (Pope Stephen) qui remissionem peccatorum dicit apud Synagogas hæreticorum dari posse,—hinc intelligi potest—in Evangelio in solos apostolos insufflavit Christus dicens, 'Accipite Spiritum Sanctum,' &c., in hac parte juste indignor adhanc tam apertam et manifestam Stephani stultitiam, quod qui sic de Episcopatus sui loco gloriatur, et se successionem Petri tenere contendit, super quem fundamenta Ecclesiæ collocata sunt, multas alias petras inducat, et Ecclesiarum multarum nova ædificia constituat, dum esse illic baptismum sua auctoritate defendit."

Novatian, therefore, did not invent the interpretation which he gives in his book "De Trinitate," of Christ's words, "Receive ye the Holy Ghost; whose sins ye remit," &c. Wherein he explains them to be a completion of Joel's prophecy, (chap. ii. 28.) "I will pour forth my Spirit on all flesh," &c.; he must mean, that Christ then only promised the Spirit to qualify them to preach and baptize; for so St. Peter applies Joel's prophecy to the descent of the Holy Spirit at Pentecost, which Christ after his resurrection told them they should receive of him.

In the same manner, Didymus the Alexandrian, in the end of the third century, joins these words, "Whose sins ye remit," with those in St. Matthew, "Go teach all nations," conceiving them to be spoken at the same time, and to belong to the same commission. St. Jerome, who was his pupil, gives the translation of his book,‡ wherein the following passage occurs: "Mittens Jesus prædicatores doctrinæ suæ, replevit eos spiritu suo, et insufflans in faciem eorum, Accipite, inquit, Spiritum Sanctum, et euntes docete omnes gentes." He that connected these two texts, showed that he conceived the one explanatory of the other, and that both relate to the mission to preach and to baptize.

This opinion, indeed, St. Jerome himself maintains more explicitly in the end of the fourth century, in a letter to Hedibia, consisting of solutions of several apparently contradictory passages of Scripture: and, in answer to an objection, he writes, "Acceperunt apostoli hac die Spiritum

\* Oxford Ed. fol. p. 201.

† Ibid. fol. p. 224-5.

‡ Hieronymus, vol. ii. p. 399.

Sanctum, quo peccata dimitterent et baptizarent (a power to remit sins in baptism) et filios Dei facerent et spiritum adoptionis largirentur."

St. Ambrose, in his book "*De Pœnitentia*," though he would apparently on some occasions incline to support the Church's practice of ejecting and restoring to her communion by this text, yet at other times, moved by the force of truth, he understands it of baptism.\*

St. Chrysostom, in his tract "*De Sacerdotio*,"† declares christian priests to be above the legal, inasmuch as they have received a power to purge souls of their filth; for which he cites St. John xx. 23; and these things, he adds, they do not only when they regenerate people (*i.e.* after instruction bring them to baptism), but subsequently, that they are authorized *συναρπάζειν ἁμαρτήματα*, to move men to repentance by their doctrine and admonition, and thus dispose God to be reconciled to Christians that sin: in confirmation of which doctrine, he adduces St. James v. 14, 15, "Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and if he hath committed sins, they shall be forgiven him."

To these, let us add Cyril, Bishop of Alexandria, who flourished at the end of the same century, who, in his commentary upon this text, has this double interpretation;‡ "*Ὁ πνευματοφόρος*, the apostles, or ministers that received the Holy Ghost, remit or retain sins, according to my judgment, two ways:—First, when they call such to baptism whose serious life and approved faith render them deserving of it, or forbid and repel those from this divine grace whom they deem unworthy. Secondly, when, as St. Paul did in the case of the Corinthians, they remit or retain, by correcting those sons of the Church that sin, or sparing those that are penitent." By this time, the better to oppose the Novatians, they used to interpret this text, of the Church's discipline towards offenders. But still, we perceive that they carefully preserved the primary sense, as it related to baptism.

There were others who thought this power of remission related, or was confined to preaching the word. Thus St. Ambrose§ says, "*Remittuntur peccata per Dei verbum, cujus Levites interpres, et quidem executor est.*" And in the same sense, St. Jerome|| observes, "*Solvent peccata apostoli sermone Dei, et testimoniiis scripturarum, et exhortatione virtutum.*"

And to conclude this enumeration of authorities, St. Augustine,¶ in his treatise against the Donatists (for his Commentary upon St. John does not extend so far as chap. xx.), maintains similar opinions.

The book is written against the Epistle of Parmenian, a Donatist bishop, who held several strange opinions respecting baptism. One he mentions (lib. xi. 11), "That carnal administrators of baptism cannot beget spiritual sons to God." To which it is replied, "*Quasi nos dicimus, per semetipsum quemlibet hominem spirituales filios generare, et non per Evangelium, in cujus prædicatione Spiritus Sanctus operatur.*" Then giving Parmenian's distinction in this point, viz. That man bap-

\* *De Pœnitentia*, i. 7.

† Cyril in John, p. 1101.

‡ In Esai. xiv.

§ *De Sacerdotio*, iii. § 5.

|| Lib. de Abel et Cain, xi. 4.

¶ *De Deo*, xi. 9.

tizeth only when the baptizer is manifestly good, but Christ or an angel when the baptizer is secretly bad.—St. Augustin retorts, in that case, one would choose to be baptized by a bad man, that he might be sure to receive Christ's baptism. There is no escaping the horns of this dilemma, but by confessing that Christ baptizes by every ordained minister who uses christian baptism, of whom alone it is said, "*Hic est qui baptizat in Spiritu Sancto.*"

Parmenian appears to have adduced this very text as confirmatory of his opinion respecting the ministers of baptism; and confessedly it was received among the Donatists, that it related to baptism and preaching the gospel. If St. Augustine had thought that Christ intended it in another sense, he could easily have replied, that they mistook the meaning of the text, in applying it to baptism. Instead of this obvious course, however, he allows the foundation, but denies the superstructure of the argument erected thereupon; and demonstrates that, whether the officiating minister be good or bad, the efficacy of his ministry, both in baptizing and preaching, was the same to others, through the operation of the Holy Spirit on those functions of his office, though the case was very different as to his own reward.

This then being proved, that both Catholics and Donatists in St. Augustine's time—both the Orthodox and Novatians in St. Cyprian's time—agreed in interpreting the power of remitting sins, by baptizing for remission of sins, or by preaching the gospel of repentance and remission of sins, we have sufficient authority from the ancient Church for understanding this text in the same sense. Nor is it to be doubted, that they were induced to adopt this interpretation, by collating St. John's account of the mission of the apostles with the other evangelists.

S. I.

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### THE HAMPDEN CONTROVERSY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Dr. Hampden having for nearly three months refused to take the slightest notice of Mrs. Davison's letter, which appeared in your September Number, and which was copied into the *Times*; I feel, as a friend of the late Mr. Davison, that I should not be discharging the duty I owe to the memory of that excellent man, were I to permit the matter to rest here.

Dr. Hampden has not only made an assertion unfounded in fact, but has acted an unmanly and highly unbecoming part towards a desolate widow, who first privately, and then through the medium of your pages, merely requested that a solemn act of justice should be performed towards her departed husband. I assure you, I am not singular in my view of the subject; in several of the *common rooms*, the question has been warmly discussed; and men of all parties declaim against the unwarrantable arrogance, which denied a lady that, which common courtesy demanded.

The impression which this conduct of our Regius Professor of Divinity has made is any thing but favourable to himself or his patrons; and has aroused a spirit of indignation, which in all probability will shew itself,

ere long, in a manner at once unexpected and unpalatable to the offending party. For my own part I consider myself bound on all occasions to denounce the assertion respecting Mr. Davison's approbation of the Doctor's tenets, as false, and unless he produces written proof to the contrary, I am quite sure the enlightened members of this University, and all indeed who have seen Mrs. Davison's very proper expostulation, will agree that I am right in demanding from Dr. Hampden a plain answer to a plain question, in which the orthodoxy and consistency of a departed friend is compromised.

*Christ Church, Oxford,  
Nov. 24, 1838.*

I am, Sir,  
Your obliged and humble Servant,  
D. D.

#### THE BISHOPS OF DURHAM AND NORWICH.

IN our last Number we made a few observations on the subject of the above Prelates having subscribed to a Unitarian publication, and we therefore think it our duty to lay before our readers, without comment, the letters that have since appeared in the daily papers from their lordships.

##### THE BISHOP OF DURHAM.

*College, Durham, Oct. 24.*

My dear Lord Bishop,—I feel it my duty to call your attention to the observations which are very generally made in the public prints upon your Lordship's subscription to Mr. Turner's sermons, and in particular to several successive articles which have appeared in the *St. James's Chronicle* in condemnation of it, and which were sent to me by a neighbour in this town.

Perhaps in any case I should have thought it right to name the subject to you, however painful the office may be, but I can scarcely avoid the mention of it under present circumstances, seeing that a strong feeling has been excited by the subscription among the clergy of the archdeaconry, which has been expressed in various ways to me.

I need not say to your Lordship how deeply I am grieved by the circumstance.

But it is better that the matter, which now assumes so serious a form, should be brought under your notice.

I am, my Lord, with much respect, your faithful and obliged servant,

CHARLES THORP.

*To the Lord Bp. of Durham.*

*Auckland Castle, Oct. 25.*

Dear Mr. Archdeacon,—I feel obliged to you for the letter which I received this morning, and for the manner in which you have called my attention to the paragraphs which have been circulated in the newspapers, as well as to the information that a strong feeling has been

##### THE BISHOP OF NORWICH.

*Lowestoff, Oct. 30.*

My dear Lord,—The paragraph inserted by authority in the county newspapers of this diocese, relative to Mr. Turner of Newcastle, has been read by many with much satisfaction, but I have good reason to believe that a more full statement of the circumstances would be still more satisfactory. Generally I am far from thinking it desirable to notice any of the various anonymous attacks upon individuals with which, in these days, newspapers abound, but it is now clear that, in this case, the clergy and members of the Church have taken a warm interest in a matter connected with the religious views of one of their bishops. It is gratifying to witness this anxiety on such a subject, and to me it appears not only justifiable, but to call for that full explanation which, in answer to anonymous assailants, I should be the last to recommend or request.

Will your Lordship allow me to insert in the newspapers that account of the whole matter which I know you have given to many friends in private?

I remain, my dear Lord, very sincerely and respectfully yours,

C. N. WODEHOUSE.

*To the Lord Bp. of Norwich.*

*Palace, Norwich, Nov. 1.*

My dear Mr. Wodehouse,—I am quite of your opinion that, however unbecoming it would have been in me to notice the misrepresentations and calumnies of anonymous writers, and the malignity of

excited among the clergy of the archdeaconry on account of my subscribing to a volume of sermons about to be published by Mr. Turner.

I beg you to understand that I gave my name on this occasion in courtesy to an eminent person, for whom, setting aside his religious views, I had been taught to entertain much respect. I had also his assurance that the topics which would be handled in the sermons were of a practical, not controversial, nature; and I could not but know that a dissenting minister, how much soever he differs from the Church, might find ample matter in the illustration of evidence—in the examination of critical points unconnected with articles of faith—and in enforcing the practice of morality, without touching upon interpretations and opinions peculiar to his sect.

Nevertheless, I have no hesitation in assuring you, although I feel perfectly justified in my own mind, yet if I could have foreseen that it would give offence to my brethren, or that it would have been considered in the light of giving sanction to error, I would have abstained from subscribing. I acceded to the wish expressed by Mr. Turner as a personal compliment to him, but nothing could be further from my mind than conveying approbation of his opinions.

I never have intentionally countenanced any doctrine which is at variance with those of our Church, still less could I have thought of countenancing errors so grievous as I hold those of the Unitarians to be. Yet this feeling, as to the extent of their error, ought not to prevent us from showing all possible charity to their persons; and that, I again assure you, was all that I contemplated by this act of courtesy, which has drawn upon me, I cannot help thinking, much unmerited censure.

I need scarcely remind you that Dr. Lardner's works, edited by Dr. Kippis, also an Unitarian, were published by subscription, and that almost all the bishops of that day, with the leading men of the Church, were subscribers. Yet Dr. Lardner's works contained not merely his masterly labours on the Credibility, but various sermons and tracts, including his celebrated, but heterodox letter on the Logos. Now I am not aware, and certainly I do not expect, that either you or I shall find any offensive matter in the forthcoming volume of Mr. Turner. Surely, then, I am at least as much justified in subscribing to it as the bishops and divines of our Church were in 1788 in prefixing their names to the works of

the public press, a full explanation is due to the clergy, who may very naturally wish for information respecting the charges so industriously circulated against the character of their diocesan. I annex, therefore, with great pleasure, a statement of facts, of which you are at liberty to make any use you please.

For many years the character of Mr. Turner had been well known to me, through a common friend, as an individual of considerable talents and acquisitions, and of a peculiarly amiable, peaceable, and uncontroversial disposition, full of works of charity and benevolence, and holding a high place in the esteem and regard of all around him. I became personally acquainted with him in an accidental meeting at the British Association at Cambridge, and found him there, and in the few subsequent opportunities of intercourse I have had, exactly what he had been represented to me.

About two months ago, he sent me a prospectus of a volume of sermons about to be published at the request of those whom he had served for fifty-seven years. As a personal compliment to an old man of eighty, whom I had every reason to respect, I readily consented to take a copy, but with a distinct request that my name should not be inserted in the list of subscribers, for the obvious reason, that by those who did not know the circumstances of the case my motives might be misrepresented, and my respect for the individual construed into an approval of his doctrines.

The moment my attention was called to the statement in *The Times*, I wrote to Mr. Turner to express my regret and surprise; in reply he informed me that my name had been inserted in one of the lists, contrary to my express desire, and without his knowledge, by an oversight, and that, on being made aware of the fact, he had it immediately erased.

To the clergy, to whom the principles I hold have been so recently given in my late Charge, it can scarcely be necessary for me to repeat my steadfast belief and earnest persuasion of those essential doctrines of Christianity so utterly at variance with the fundamental errors of the Unitarian creed. To that Charge, and to that parish in which my ministerial life has been passed, I would refer for what I have believed myself, and what I have preached to others; but I do not conceive that there is any inconsistency in being at the same time sensibly alive to the merits of an individual, in whose persevering devotion to the happiness and

Dr. Lardner, which contained the avowal and defence of all his erroneous opinions.

I do hope, Mr. Archdeacon, that what I have written, however hastily, may appear to you and our brethren a reasonable and satisfactory explanation.

You are at liberty to give any publicity to this letter which may be necessary, and I beg you will believe me,

Dear Mr. Archdeacon,

Your faithful friend and brother,

E. DUNELM.

*The Ven. Archdn. Thorp.*

welfare of all within his sphere of action I could not but recognise the practical workings of the gospel of peace and goodwill to man, however defective and erroneous his views of that gospel.

With this impression, I confess that the propriety of refusing this act of courtesy did not occur to me, nor yet the possibility of such a construction as my anonymous accusers have put upon it. If it had, I need hardly say that I should not willingly have given pain or needless cause of offence to any real Christian.

It only remains for me to thank you, and the many clergy who have taken so lively an interest in ascertaining the real facts of the case. Trusting that this explanation will be perfectly satisfactory to every candid mind,

I remain, yours faithfully,  
E. NORWICH.

*Rev. C. N. Wodehouse.*

#### THE NEW BIRTH, BY A COUNTRY CLERGYMAN.

Sons of the earth, of God,\* of heaven,†  
To whom a threefold birth is given,  
Humbled, the wondrous work we trace,  
Our loss by guilt, our gain by grace.  
Lo, on her bed of anguish thrown,  
Beneath the primal curse to groan,  
The half-unconscious mother bears  
The kindred offspring of her tears;  
In weakness made, in woe brought forth,  
The heir of sin, and child of wrath.  
How all unlike that natal hour,  
When, pure in heart, and strong in power,  
On Eden's plains our father trod,  
Framed in the image of his God,  
While still, no mortal taint begun,  
Nature and holiness were one.  
Yet not for ever thus to be  
Enslaved to death and vanity—  
Though frail, and faint, and feeble, all  
Own in ourselves that parent's fall—  
Hope shall point out a glorious day  
To cast the captives' bonds away.  
Yes! as an earnest‡ yet on earth  
Of that last, perfect, heavenly birth,

\* Compare throughout, Rom. viii. 15—26.

† Luke xx. 36. Matt. xix. 28. οὐ μόνον ἐνταῦθα δοξάσει, ἀλλὰ καὶ ἐν τῇ παλαιογενεσίᾳ τῆς θεοπρίας ἀξιώσει. Theodor. in Ps. liv.

‡ Compare the names given to Baptism by the ancients, Bingham, book xi. 1.—The "regeneration of the soul," Cyril. "Water of life," Justin Martyr. "The garment

When cleansed from all his human stains,  
 His guilt, his weariness, his pains,  
 The immortal, robed in living light,\*  
 Shall find faith swallowed up in sight,  
 And with the saints accepted rise,  
 The Church triumphant in the skies.  
 See sprinkled with the holy stream,  
 The new-formed infant's temples gleam,  
 Snatched from a world condemned, to prove  
 The offers of a Saviour's love,  
 In His own band enrolled, to strive,  
 "Holding the Head,"† the body's "life,"‡  
 And claim the Spirit's promised aid,  
 God's pardoned, and adopted, made;  
 Safe, if, as innate frailties try,  
 True to that grace he live and die.§—  
 So may he, conqueror at the last,  
 Those frailties o'er, those trials past,  
 Once more reborn amid the blest,  
 In an all-perfect Sonship rest.

#### THE ANGLICAN FATHERS.

SIR,—The Editor of a Theological Magazine of some notoriety, has (in this month's number of his miscellany) thought fit to make one or two charges against the Editors of the *Tracts of the Anglican Fathers*, which you will, perhaps, permit me (as being one of the parties assailed) to notice in your pages.

Having stated that the sermons (reprinted from Cranmer's famous "Catechism" of 1548,) contained in Part I. of the *Tracts*, were not composed by Cranmer, the writer in the magazine goes on to say:—

"The Editor of the '*Anglican Fathers*' is obliged to admit this in his general Preface to Part I.: but he had given no such notification in the separate sermons published as tracts; nay, he expressly calls them Cranmer's; he says, for instance, 'see Cranmer's Sermon of Baptism;' and they are stated to be Cranmer's five times in the advertisement 'under the cover of our last number.'"

The impression intended to be conveyed by the above extract is, that the Editors of the "*Sermons*" wish to palm them upon the public as the

of immortality," Gregory Nazian. And so, as Optatus words it,—“God was hereby made Father of men, and the Holy Church the mother.” For till men were baptized they were not perfect members of Christ's body the Church, nor properly adopted into God's family, and consequently had as yet no right to call God their Father, or the Church their mother, &c.”—Tit. iii. 5—7. John iii. 3—5. 1 Cor. vi. 11. Eph. v. 26, 27, &c.; and see Bethel's admirable View of Regeneration in Baptism.

\* 2 Cor. v. 4, 5.

† Coloss. ii. 19.

‡ John xi. 25. xv. 1—8.

§ “Lead the rest of his life according to this beginning,” Ch. Cat. Rom. vi. 4—11, &c. &c.

productions of Cranmer, and merely *admit* that they are not, in a sneaking, underhand way in the General Preface. How far such an impression would be correct, the following observations will show. To begin then with the *last* statement of the Magazine-writer, (that the Sermons are stated to be Cranmer's five times in the advertisement,) it may, perhaps, be sufficient to observe respecting it, that *the advertisement in question was not seen by the Editors until after it had been printed and in circulation*; and is no part of the work itself.

With reference to the *second* assertion of the Magazine-writer, (that the Editors have given no notification that the Sermons are not by Cranmer in the separate ones published as tracts,) it may be replied that the Editors were particularly careful to state, in the title pages, and in the advertisements appended to *three* of the four Sermons, that each was "*set forth*" (not written) by Cranmer, which is the expression employed in the title page of the first edition of the "Catechismus." The reason why they did not say in each Sermon that it was translated merely, and not composed by the Archbishop, simply was, that, as they designed to give the history of the Catechism in the Preface to the *Part*, they saw no necessity for the repetition of it in each *Number*.

With regard to the *first* statement of the Magazine-writer, (that the Editors are "*obliged to admit*" that the Sermons are not Cranmer's) it will be seen from the following extract, that so far from wishing to *conceal* this fact, they desired to call particular attention to it. They say:—

"We are not, in this publication, proposing to give the opinions of any individual Reformers, at any stage of the changes which they certainly passed through. Any one might thus select passages to suit himself. Our inquiry is, simply, as to the *authoritative* documents, or *contemporary* publications, which they put forth. . . . We wish to keep as clear as possible, from even seeming to rest on the opinion or character of an individual. . . . Viewed in this respect, indeed, IT IS FORTUNATE that the Sermons now reprinted *were not composed by the Archbishop himself*, but merely translated under his direction (from the Latin of Justus Jonas,) and 'set forth by his authority,' for the special instruction of the people."—*Preface*, pp. vii. viii.

It may here be admitted that once (and but once, in the note at p. 24, No. II.) the reader is referred by one of the Editors to "Cranmer's Sermon of Baptism," and the Magazine-writer is quite welcome to all the uncharitable inferences he can draw from this *oversight*. The suspicious expression was used, I believe, for the sake of brevity, and under the impression, that a sermon which had been adopted and "set forth" by Cranmer, might in a loose and general way, not improperly be styled his.\* Thus much concerning the first charge of the Magazine-writer. The other which I think it necessary to meet is, that the Editors of the Sermons have published them under false titles. I may observe in reply, that the *original title is given at the head of each Sermon and immediately after the "Advertisement."* It is true that in the statement

\* And for so thinking, the editor might have had no less an authority than that of the Archbishop himself, who, when speaking of the Catechism which contains the "Sermon of Baptism," calls it "*My Book of the Catechism*:" and a few lines under, says, "Not long before I wrote the said Catechism." See his *Answer to Dr. Smith*, as quoted by Legh Richmond in his *Fathers of the English Church*, Vol. III. p. 319.

of the *subject matter of each Tract*, the Editors followed their own judgment, just as they were guided by it in choosing a running title for their contemplated *series*. It is too absurd to suppose that, in doing so, they wished to deceive any body, when a reference not merely to the original Catechism, but to the literal reprint of it, (lately published at Oxford,) and to Legh Richmond's *Fathers*, would have at once exposed their "disingenuous trick of unscrupulous controversialism." They simply wished in their own titles, (which they had no idea would be confounded with Cranmer's,) to state the contents of the pages following, in a way which, while it faithfully attained this object, was the most likely to attract attention, and would not have been objected to by the Reformers themselves. The Magazine-writer is highly offended that the Sermon "Of the authority of the Keys," is said to be about the "*Apostolical succession*." Surely, the following extract from the discourse in question states and maintains the above doctrine.

"You shall know that our Lord Jesus Christ, when he began to preach, he did call and choose his twelve apostles; and afterwards, besides those twelve, he sent forth three score and ten disciples, and gave them authority to preach the gospel. . . . And after Christ's ascension the apostles gave authority to other godly and holy men to minister God's word, and chiefly in those places where there were christian men already, which lacked preachers, and the apostles themselves could no longer abide with them: for the apostles did walk abroad in divers parts of the world, and did study to plant the gospel in many places. Wherefore where they found godly men, and meet to preach God's word, they laid their hands upon them, and gave them the Holy Ghost, as they themselves received of Christ the same Holy Ghost, to execute this office. And they, that were so ordained, were indeed, and also were called, the ministers of God, as the apostles themselves were, as Paul saith to Timothy. And so the ministration of God's word (which our Lord Jesus Christ himself did first institute,) was derived from the apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the apostles' time to our days. And this was the consecration, orders, and unction of the apostles, whereby they, at the beginning, made bishops and priests, and this shall continue in the Church even to the world's end. . . . Wherefore, good children, you shall give due reverence and honour to the ministers of the Church. . . . And on the other side, you shall take good heed, and beware of false and privy preachers, which privily creep into cities, and preach in corners, having none authority, nor being called to this office," &c. &c. —*Anglican Fathers*, No. II. pp. 21—23.

The Magazine-writer denounces the expression, "the blessed sacrament of the altar" (which stands in the *Editor's title page* of the third Sermon "set forth" by Cranmer,) as an "incorrigibly popish phrase." That the Editors were right in supposing that neither Cranmer nor his brother Reformers would have scrupled to use it, is, however, clear from the following facts:—

"The Sacrament of the Lord's Supper, they [the Reformers] called the Sacrament of the Altar, as appears plainly by the statute, 1 Edward VI., intituled 'An Act against such as speak unreverently against the Sacrament of the body and blood of Christ, commonly called the SACRA-

MENT OF THE ALTAR ;' for which consult the body of the Act itself. Or, Secondly, by Bishop Ridley, one of the chief compilers of the Common Prayer Book, who doth not only call it the Sacrament of the Altar, affirming, that *in the Sacrament of the Altar* is the natural body and blood of Christ, &c., but in his reply to an argument of the Bishop of Lincoln, taken out of S. Cyril, he doth resolve it thus ; viz. 'The word altar in Scripture signifieth as well the altar whereon the Jews were wont to offer their burnt sacrifice, as the table of the Lord's Supper ; and that S. Cyril meaneth by this word altar, not the Jewish altar, but the table of the Lord, &c.' *Acts and Mon.* part 3, pp. 492—497. Thirdly, by Bishop Latimer, his fellow-martyr, who plainly grants 'that the Lord's table may be called an altar, and that the Doctors called it so in many places, though there be no propitiatory sacrifice but only Christ.' *Part 2*, p. 85. Fourthly, by several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion in the reign of Henry VIII., and the other in the fiery time of Mary ; this sacrament being called by both the *Sacrament of the Altar*, in their several times ; for which consult the Acts and Monuments, commonly called the Book of Martyrs." *Heylin Cyprianus Anglicus, Pref.*, as quoted by Dr. Hook in the Notes to his valuable *Visitation Sermon*, pp. 156, 157.

To the facts thus collected by Heylin, may be added another, namely, that in the first reformed Office Book which was put forth *contemporaneously* with the *Catechismus*, the Lord's table is frequently, if not always called the *Altar*.

Your readers, I imagine, will now be able to decide how far the Editors of the *Tracts of the Anglican Fathers* deserve the abuse with which they have been attacked in the Miscellany in which the above accusations are made. My only fear now is, that its length will exclude this vindication from your excellent Magazine. If you think fit to shorten it by abridging the quotations, &c., you are perfectly at liberty so to do. My design is simply to clear the characters of several Clergymen from the aspersions which have been so impudently cast upon them ; and if this object can be secured by the publication of even a dozen lines only of this communication, the Editors of the Tracts will be perfectly satisfied.

*The Feast of All Saints.*

I am, dear Sir, yours, &c. R.

P. S. The Magazine-writer accuses the Tract Editors with "foppish egotism," and "too probably downright falsification," because they choose to date the advertisements to their publications on "red-letter-days." Since, however, this charge is made against them, in common with "various [other] writers who have put forth innumerable books, tracts, and letters, thus ecclesiastically dated," they are quite content to share the obloquy of it with their brethren in misfortune.

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#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

MR. EDITOR,—As a Churchman, I feel anxiously desirous of seeing the claims of the Society for propagating the Gospel set more prominently forward than they are. I feel that the interests of the Church at home, as well as in the immediate scene of the Society's

labours, are not a little affected by the ignorance and apathy which prevail respecting it. I feel that the great cause of Church union suffers much by a want of sympathy with the Church's accredited Missionary Society. I feel that thousands of our far-removed fellow-countrymen and fellow-christians are in danger of perishing for lack of knowledge, and the means of grace. I feel that by withholding support from this Society, we are giving an impetus to the progress of false doctrine, heresy and schism, as well as occasion to the enemies of the truth to blaspheme. I feel, lastly, that the Church of which we are accountable members is, at the present time, providentially warned to watch and strengthen the things that remain and are ready to die, and to hold fast that she has; and that she is specially called upon to exert herself, "first as Anglican towards the English colonies, and then as Catholic towards the whole race of mankind."

With these feelings, Mr. Editor, I cannot refrain from asking, why district associations are not more generally established than they are? Why the offerings of Churchmen of all ranks are not drawn forth? Why auxiliary societies are not formed in all the metropolitan and suburban parishes? Why the Society is not stately pleaded for in the different London pulpits? Why a stimulus is not given to the exertions of Churchmen in the country, by the discreet and zealous efforts of their brethren in the metropolis? Why the just-issued Queen's letter should not be made the occasion of directing the special attention of the whole Church to the wants and capabilities of the Society; and of claiming for it that extended patronage and that cordial and uniform support to which it is so justly entitled?

I put these questions (and others might have been added) with a deep sense of the many important considerations they involve, but at the same time with a thorough conviction that they require a distinct affirmative answer; and that such an answer includes in it, not only an acknowledgment of the duty implied, but also an obligation to follow it out practically into all its proper consequences.

Sir Thomas Acland, in his address at the meeting in June, remarked, "London is the heart of England. Set us the example, and we in the country will try to compete with it." And the Primate also on the same occasion expressed his earnest hope, "that the strong and practical remarks and recommendations of the Honourable Baronet would meet with the utmost attention." Let then an example consistent with the vast responsibilities of the metropolis be set, and let it be followed. Let additional district and parochial committees be immediately established, and let those already in action be stimulated to greater exertions. Let the clergy call upon the people, and let the people respond to the call of the clergy. Let all lukewarmness, carelessness and indifference be put away; and let *individual* clergymen, and *individual* laymen do their utmost in their respective places, to support and strengthen this venerable and excellent Society. Let them support it because it is based upon truly christian principles, and because it is a well adapted instrument in the Church's hands, both of maintaining the truth where it has been received, and of propagating it where it has yet to be introduced. Let them support it, no less for their own than for their brethren and

companions' sake ; and whilst continually praying for the peace and prosperity of Jerusalem, let them not fail to employ the Society as one important means of doing her good.

I remain, Mr. Editor,

Your constant reader,

X.

### THE EDUCATION SCHEME.

SIR,—UNDER the above title several paragraphs have been going the round of the London and provincial papers, and excited no inconsiderable attention from the united malignity and impertinence on the part of the *schemers*, which have thereby been exposed. I suspect, however, Lord John Russell and his Dissenting patrons (the pressure from without) will gain nothing by their motion. The enemies of the Church of Christ, who have, from time immemorial, been notorious for one unenviable quality, of course swell their returns to a *gross* amount, which apparently exhibits their labours and exertions in a favourable point of view, when contrasted with the very scanty ones which but few Clergymen have condescended to make. But when it is an authenticated and unquestionable fact, that the National Society for the Education of Children in the Principles of the Established Church numbers ONE MILLION in her schools, and that numerous other both Daily and Sunday Schools are equally efficient, I appeal from shadows to substances, and call upon the public to "come and see," before they pronounce, as the Whig-radicals and political Dissenters prompt them, that nothing good can come out of the Established Church. To my clerical brethren who have been inveigled into furthering this precious scheme for undermining the Church, I would recommend a Whig motto for their future guidance, "*Cavendo tutus*;" for my own part:—

"Timeo Danaos, et dona ferentes."

Nor am I singular in my views ; for some talented and uncompromising lay-members of our Church have clearly penetrated the artful designs of the cabal ; and I am sure your readers will thank me for concluding my letter with the following extract from the Salisbury Journal, which I earnestly recommend as an excellent example for all honest and conscientious Christians, whether clergy or laity, to follow.

"*The Education Scheme*.—We are happy to learn that the Board of Guardians of the Tisbury Union, Wilts, having received the Queries from Lord John Russell, touching the subject of National Education, refused to circulate them, considering such matters altogether impertinent to their functions. We trust that the example of the Tisbury and other Unions will not be lost upon the Guardians of the Counties of Dorset and Somerset,"—or, allow me to add, of England at large.

I am, Sir,

Your obedient Servant.

*Sarum*, Nov. 8, 1838.

S. I.

## LAW REPORT.

## No. LX.—FORM OF STATEMENT FOR A LICENSE TO HOLD ANY TWO BENEFICES.

AT THE COURT AT WINDSOR, THE 7TH OF SEPTEMBER, 1838.

*Present the Queen's Most Excellent Majesty in Council.*

WHEREAS by an Act passed in the last session of Parliament, intituled "An Act to abridge the holding of Benefices in plurality, and to make better provision for the residence of the Clergy," it was amongst other things enacted, that when any spiritual person should be desirous of obtaining a license or dispensation for holding together any two benefices, such spiritual person should, previously to applying for the grant of such license or dispensation, deliver to the Bishop of the diocese, where both benefices are situate in the same diocese, or to the bishops of the two dioceses where such benefices are situate in different dioceses, a statement in writing according to a form or forms to be promulgated from time to time by the Archbishop of Canterbury, and approved by the Queen in Council, in which statement such spiritual person should set forth the several matters and things in the said Act in that behalf mentioned; and whereas at this present Council the Archbishop of Canterbury has laid before her Majesty a form of statement to be promulgated by him, pursuant to the said Act, in case the said form should be approved by her Majesty in Council, and such form or statement is in the words and figures following: (that is to say)

FORM OF STATEMENT ABOVE REFERRED  
TO.

To the Right Reverend Lord  
Bishop of

I, A.B. clerk [here insert description], being desirous to obtain a license or dispensation from his Grace the Lord Archbishop of Canterbury to enable me to hold together the rectory [vicarage, or other benefice, as the case may be,] of C in the county of and diocese of and the rectory

[vicarage, or other benefice, as the case may be,] of D in the county of and diocese of do, in pursuance of the Act 1 & 2 Vict. c. 106, make to your Lordship the following statement in writing under my hand, wherein I have set forth, according to the best of my belief, the yearly income arising from each of the said benefices separately, on an average of the three years ending on the 29th day of September next before the date of this statement, and the sources from which such income is derived, and also the yearly amount on an average of the same period of three years, of all taxes, rates, tenths, dues, and other permanent charges and outgoings, to which the same benefices are respectively subject, and also the amount of the population of each of the said benefices, computed according to the latest returns made under the authority of Parliament, and also the distance between the said two benefices, computed according to the directions of the said Act, as follows: (to wit)

Firstly. That the average yearly income arising from the said of C for the three years ending on the 29th day of September now last past, derived from the several sources hereinafter specified, is as follows:

[Here specify accurately and clearly, in separate items, the several sources of income of the of C and the average yearly amount of each item, and add such average yearly amounts together.]

That the average yearly amount of taxes, rates, tenths, dues, and other permanent charges and outgoings, [the incumbent must be careful not to include any stipend or stipends to any stipendiary curate or curates, nor such taxes or rates in respect of the house of resi-

dence, or of the glebe land belonging thereto, as are usually paid by tenants or occupiers, nor monies expended in the repair or improvement of the house of residence and buildings and fences belonging thereto], for the same three years, to which the said of C was subject, according to the specification thereof hereinafter contained, is as follows :—

[Here specify accurately and clearly, in separate items, as to the of C the several taxes, rates, tenths, dues, and other permanent charges and outgoings (not including stipend, &c. as before directed), and the average yearly amount of each item, and add such average yearly amounts together, and deduct the total average amount from the total sum of the average yearly income.]

That the amount of the population of the said of C according to the latest returns of population made under the authority of Parliament, is

Secondly. That the average yearly income arising from the said of D (the benefice which A. B. proposes to take and hold with the of C), for the three years ending on the 29th day of September last past, derived from the several sources hereinafter specified, is as follows :

[Here specify accurately and clearly, in separate items, the several sources of income of the of D and the average yearly amount of each item, and add such average yearly amounts together.]

That the average yearly amount of taxes, rates, tenths, dues, and other permanent charges and outgoings, not including any stipend or stipends, &c. (as before directed), for the same three years, to which the said of D was subject, according to the speci-

cation thereof hereinafter contained, is as follows :

[Here specify accurately and clearly, in separate items, as to the of D the several taxes, rates, tenths, dues, and other permanent charges and outgoings (not including stipend, &c. as before directed), and the average yearly amount of each item, and add such average yearly amount together, and deduct the total average amount from the total sum of the average yearly income.]

That the amount of the population of the said of D according to the latest returns of population made under the authority of Parliament, is

Thirdly. That the distance between the said of C and the said of D from the church of one to the church of the other, by the nearest road, foot-way, or by an accustomed ferry [state which, as the case may be], is less than ten statute miles, such distance being statute miles or thereabouts.

[Should the distance exceed nine statute miles, specify the excess in yards ; or should there be any thing special in any case, with respect to computing the distance ; for instance, if there be two churches or no church in one of the benefices, the directions contained in the 129th section of the before-mentioned Act must be observed in that respect.]

Witness my hand this day of one thousand eight hundred and  
Signed in the presence } (Sig. of A.B.)  
of

Now therefore her Majesty, having considered the said Form of Statement, is pleased, with the advice of her Privy Council, to approve the same, and the same is hereby approved accordingly.  
(Signed) C. GREVILLE.

#### PRAYERS FOR THE DEAD.

HERBERT JENNER, Knight, Doctor of Laws, official principal of the Arches' Court of Canterbury, lawfully constituted, to all and singular clerks and literate persons whomsoever and where-soever, in and throughout the whole province of Canterbury, greeting. Whereas

we have lately received letters of request from the Rev. William Dealtry, Doctor in Divinity, vicar-general of the Right Rev. Father in God Charles Richard, by divine permission Bishop of Winchester, and official principal of the Consistorial and Episcopal Court of

Winchester, lawfully constituted, of the tenour following, to wit:—

“Whereas it hath been represented unto us by the Rev. William Dealtry, Doctor in Divinity, vicar-general of the Right Rev. Father in God Charles Richard, by divine permission Bishop of Winchester, and official principal of the Consistorial and Episcopal Court of Winchester, lawfully constituted, that the Rev. John Breeks, clerk, vicar of the parish of Carisbrooke, in the Isle of Wight, in the county of Southampton, diocese of Winchester, and province of Canterbury, doth, by the aid of the office of the judge, intend to cause a decree or citation to issue under the seal of the proper court against Mary Woolfrey, of the parish of Carisbrooke aforesaid, widow, to answer to certain articles, heads, positions, or interrogatories, to be objected and administered to her touching and concerning the health of her soul, and the lawful correction and reformation of her manners and excesses, and more especially for having unduly and unlawfully erected or caused to be erected a certain tombstone in the churchyard of the said parish of Carisbrooke to the memory of Joseph Woolfrey, late of the said parish, deceased, and a certain inscription to be made thereon, contrary to the articles, canons, and constitutions, or to the doctrine and discipline of the Church of England, at the voluntary promotion of the said Rev. John Breeks, clerk, and for that purpose, he the said Rev. John Breeks hath requested us to grant to him letters of request, that he may apply for the decree or citation in that behalf in the Arches’ Court of Canterbury; and whereas it has been alleged that the commencing and prosecuting the said cause in the said Arches’ Court of Canterbury will be of advantage to all the parties therein, not only from the better assistance they can there have of advocates and proctors than in the said diocesan court of Winchester as otherwise: these are, therefore, at the special desire of the said Rev. John Breeks, to request, and we do hereby request, the Right Hon. Sir Herbert Jenner, Knight, Doctor of Laws, official principal of the said Arches’ Court of Canterbury, or his surrogate in his behalf, to permit a decree or citation

to issue under the seal of the said court against the said Mary Woolfrey, widow, to appear at a certain competent time and place to be therein specified, and then and there to answer certain articles, heads, positions, or interrogatories, to be objected and administered to her, touching and concerning the health of her soul, and the lawful correction and reformation of her manners and excesses, and more especially for having, as aforesaid, unduly and unlawfully erected, or caused to be erected, the said tombstone, with the said inscriptions thereon, contrary to the articles, canons, and constitutions, or the doctrine and discipline of the Church of England, at the voluntary promotion of the said Rev. John Breeks, clerk, and to hear and finally determine the said cause according to law. In witness whereof we have hereunto set our hand and seal this 22d day of June, in the year of our Lord 1838.”

And whereas, at the petition of the proctor of the said Rev. John Breeks, and in aid of justice, we have accepted of the said letters of request, and decreed to proceed according to the tenour thereof, and in pursuance thereof have decreed the said Mary Woolfrey, widow, to be cited and called into judgment on the day, at the time and place, to the effect and in manner and form hereunder written (justice so requiring). We do therefore hereby authorize, empower, and strictly enjoin and command you, jointly and severally, peremptorily to cite or cause to be cited the said Mary Woolfrey, widow, that she appear personally or by her proctor duly constituted, before us, our surrogate, or some other competent judge, in this behalf, in the common hall of Doctors’-commons, situate in the parish of St. Benedict, near Paul’s Wharf, London, and place of judicature there, on the ninth day after she shall have been served herewith, if it be a general session, by day, or additional court-day of the said Arches’ Court of Canterbury, otherwise on the general session, by day, or additional court-day of the said court then next ensuing, at the hour of ten in the forenoon, and there to abide, if occasion require, during the sitting of the Court, then and there to answer to certain articles, heads, positions, or interroga-

stories, to be objected or administered to her by virtue of our office, touching her soul's health, and the lawful correction and reformation of her manners and excesses, and more especially for having unduly and unlawfully erected, or caused to be erected, a certain tombstone in the churchyard of the said parish of Carisbrooke, to the memory of the said Joseph Woolfrey, late of the said parish, deceased, and a certain inscription to be made thereon, contrary to the articles, canons, and constitutions, or to the doctrine and discipline of the Church of England; and further to do and receive as unto law and justice shall appertain, under pain of the law and contempt thereof,

at the promotion of the said Rev. John Breeks, clerk; and what you shall do or cause to be done in the premises you shall duly certify to us, our surrogate, or some other competent judge, in this behalf, together with these presents. Dated at London, the 26th day of June, in the year of our Lord 1838.

"WILLIAM TOWNSEND, Registrar."

"Decree by Letters of Request,  
"BURCHETT and SON."

The following is said to be the inscription alluded to:—

"Pray for the soul of Joseph Woolfrey.

"It is a holy and wholesome thought to pray for the dead."—2 Mac. chap. xii."

## MONTHLY REGISTER.

### CHURCH SOCIETIES.

#### *Society for Promoting Christian Knowledge.*

At the General Meeting of the Society held on Tuesday, the 6th of November, 1838, Mr. Goldsmid gave the following notice of motion for the next meeting:—

"That in Rule IV., after the word 'month,' and before the word 'except,' the following words be added; 'Except when such Tuesday shall fall upon a holyday of the Church, and then upon the first Tuesday not a holyday,' and"

The Fourth Rule of the Society, thus altered, would be as follows:—

IV. "That a General Meeting be holden at the Society's house, on the first Tuesday in every month, *except when such Tuesday shall fall upon a holyday of the Church, and then upon the first Tuesday not a holyday*, and, except the months of August and September, at one o'clock."

Mr. Hull brought forward the motion respecting the Bible Commentary, of which he had given notice at the last General Meeting.

Several minutes of former proceedings of the Board relating to the publication of a Bible Commentary, were read.

The Secretaries, by direction of the Standing Committee, informed the meeting that the venerable Archdeacon Bather had felt himself constrained to relinquish the office he had undertaken of preparing the Practical Reflections, and had made a communication to the Committee to that effect.

The Secretaries also stated, that they had been directed by the Standing Committee to acquaint his Grace the President with this announcement, and respectfully to request his Grace's advice under the circumstances.

Mr. Hull proposed the following resolutions for the adoption of the Board:—

"That the Society consider the best plan of carrying the resolutions of the 2d of October, 1832, in respect of the publication of a Bible Commentary, into effect, will be, to request his Grace the President to appoint a competent number of Clergymen to edit the Old and New Testaments, concurrently with such notes as may be deemed expedient; and that his Grace be assured the Board will be disposed to make a liberal remuneration to the editors for their services."

Mr. G. J. P. Smith seconded this motion.

The Rev. E. Scobell moved as an amendment,

"That further proceedings in the publication of a Commentary on the Bible, according to the resolution passed by the Board on the 2d of October, 1832, be deferred."

This was seconded by the Rev. Christopher Benson, but was afterward withdrawn.

The Rev. Dr. D'Oyly moved, by way of amendment, as follows:—

"That the Secretaries be directed to inform his Grace the President, that Archdeacon Bather has relinquished the task he had undertaken of supplying Practical Reflections to the Society's Bible Commentary, and also respectfully to request his Grace's advice under the circumstances."

This was seconded by the Rev. Dr. Short, and carried.

The Rev. Edward Hoare brought forward the motion, of which he had given notice at the last general meeting, and proposed as follows:—

"That no publication of this Society (except the Bible and Psalms in verse) be bound up with the Common Prayer Books, by the Society."

This was seconded by the Rev. J. Gibson.

After some other amendments, which were proposed but withdrawn, the Rev. C. J. Heathcote moved the following amendment:—

"That no publication of this Society (except the Bible and Psalms in verse) be bound up and issued with the Common Prayer Books by the Society, unless the desire be expressed in writing by the persons applying for the books."

This was seconded by the Rev. C. J. Laprimaudaye, and carried.

A memorial in behalf of a new Episcopal Church about to be erected in Glasgow was laid before the Board. The memorial, which was signed by the Chairman, Treasurer, and Secretary of the Building Committee, stated that there are now about ten thousand Episcopalians in the city of Glasgow, of whom the three existing churches can only accommodate about three thousand. The memorialists have by much exertion raised about 1700*l.* towards a new church; but as it would require

nearly double that sum to erect a building sufficiently commodious to admit of their poorer brethren being furnished with sittings, at a very moderate rate for each sitting, (which they consider preferable to entirely gratuitous accommodation,) they request aid from the Board.

A letter was read from Bishop Russell, strongly recommending this object to the favourable notice of the Society.

The sum of 100*l.* was granted.

On the application of the Rev. G. Tomlinson, books to the amount of 60*l.* were placed at the disposal of the Paris District Committee.

A Bible and Common Prayer Book for the desks, and books for the communion table, were presented to each of the following newly erected churches:—

St. James, Clitheroe.

Countess Weir, near Exeter.

St. Clement, Hastings.

St. Martin, Birmingham.

St. Thomas, Birmingham.

Holdsworth Ovenden, Birmingham.

Trinity, Rotherhithe.

Books were also presented for the use of Ely Chapel, Ely Place, London.

Gratuitous grants of books were made to several parishes and other places in England.

Among the legacies announced was one of 2000*l.* bequeathed to the Society by the late Rev. W. Richardson, of Chester.

One hundred and seven new members were admitted at this meeting.

#### *Societies for the Propagation of the Gospel in Foreign Parts, &c.*

A meeting was held in the Shire Hall, Ely, on Thursday, November 27, at eleven o'clock A.M., for the purpose of establishing District Committees of the Two Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, the Right Rev. the Lord Bishop of Ely in the chair.

A public meeting of the Rochester Diocesan Society, in aid of the Society for the Propagation of the Gospel in Foreign Parts, has been held at Rochester, with a view to re-organize the Society, and increase its efficacy by exciting public interest in its behalf.

The chair was taken by Archdeacon King, who was supported by the Dean of Rochester, and a numerous body of the clergy and gentry of the city and neighbourhood.

A most numerous and highly respectable meeting lately took place at the Green Man Inn, Blackheath, to take into consideration the best means of extending religious instruction to foreign countries, according to the doctrines of the Church of England. The Right Rev. the Lord Bishop of Rochester presided. The meeting was attended by most of the religious families of the county of Kent, amongst whom was a vast assemblage of fashionably-attired ladies. Various speeches were delivered, and resolutions passed in favour of the Society. A large subscription was entered into; and after a cordial vote of thanks to the Right Rev. Chairman, the meeting broke up.

A meeting has been held to promote the objects of this Society, and to form a Sub-Committee for the Deanery of Abingdon, in aid of the Berkshire Archidiaconal Church Building Association, formed at Reading, Jan. 25, 1837. There were present the Ven. the Archdeacon of Berks, who took the chair, the Archdeacon of Oxford, and several clergymen and respectable laymen; when a series of resolutions were adopted in approval of the rules and regulations of the Church Building Association, and expressing a wish that the Rev. N. Dodson, the Rural Dean, should appoint two lay and two clerical members to form a Sub-Committee, in accordance with the 13th rule of that Society. The Rural Dean named Philip Pusey, Esq. M.P., and Thomas Duffield, Esq. M.P., as the lay, and the Rev. W. Slatter and Rev. J. F. Cleaver, as the clerical members, who were requested to solicit the support of the laity and clergy in furtherance of the objects of the Association. We have much pleasure in stating that upwards of 100*l.* was subscribed in the room.

The Chairman then called the attention of the Meeting to the claims of the Society for the Propagation of the Gospel in Foreign Parts, mentioning two interesting facts, 1st. that the Society, on the estate that had been

bequeathed to them in Barbados, had emancipated their slaves prior to the Act of Parliament being passed for that purpose, and that such an improvement had taken place in their condition, that for industry and good conduct they might now be compared with the highest class of English labourers.—The second fact was, that the Bishop of Barbados had already been enabled to confer holy orders on one well-educated negro, and that it was intended to bring others to this country, that when educated they might carry back the blessings of the christian religion, and assist in the conversion of their benighted brethren. A second series of resolutions was then moved and adopted, containing an approval of the efforts of the Parent Society for enlarging the sphere of its operations, a call for increased exertion on the part of the members of the church at home, to supply the deficiency caused by the withdrawal of the parliamentary grant from the Canadian clergy, as well as to meet the demand for spiritual assistance caused by the rapidly increasing population of that and other colonies subject to Great Britain. In another resolution, an earnest appeal was made to the clergy to promote the objects of the Society in their respective parishes. The Rev. James Clutterbuck was appointed to act as secretary for the neighbourhood of Abingdon, the Rev. J. Button for Wantage, and the Rev. J. F. Cleaver for Faringdon. H. Knapp, Esq. kindly consented to receive subscriptions for both societies, which may be paid at the bank in Abingdon.

Sermons in this behalf have been preached at Abbots Ripton, Hunts, Chatteris, Cambridge, and various parts of the kingdom; and it is confidently hoped that her Majesty's Letter will have a most powerful effect.

At the annual meeting of the Hereford Clerical Charity, held at the college, the Lord Bishop of the diocese, the Dean, and many of the parochial Clergy were present; and seven widows and nine orphans were the recipients of the charity, in sums varying according to circumstances, from 8*l.* to 15*l.*

## CONSECRATION OF NEW CHURCHES.

BY THE BISHOP OF WINCHESTER.—The new church at Trowbridge. Divine Service was read by the Rev. F. Fulford, the Rector; and a most impressive sermon was preached by his Lordship. After the sermon 175*l.* were collected; and on Sunday about 20*l.* more were collected.

The new church at Burghclere, near Newberry, Hants.

The new church at Westend, near Southampton. The church had been licensed for Divine Service some months since, but not until now consecrated.

Holy Trinity Church, in the parish of St. Mary, Rotherhithe. The new church is a spacious edifice, in the pointed Gothic style, capable of accommodating one thousand persons.

BY THE BISHOP OF LONDON.—St. Paul's Chapel, Lisson Grove.

BY THE BISHOP OF EXETER.—A

Chapel of Ease at Wear, and another at Hartland.

BY THE BISHOP OF BATH AND WELLS.—A new chapel at East Horrington, near Wells.

HAMBURGH.—The numerous members of the Church of England in Hamburg have been highly gratified by the interesting and impressive solemnity of opening and consecrating their new church. The ceremony was deputed to the Chaplain, the Rev. Richard Baker, who performed the solemnity according to the form prescribed on such occasions, and afterwards read the usual service for the day, and delivered an appropriate sermon from Heb. x. 25, strongly impressing upon his hearers the duty of attending public worship. A deputation from the Senate attended, and a large number of British and other inhabitants of this city.

## PROGRESS AND PROSPECTS OF THE CHURCH.

Sir Robert Peel has contributed 500*l.* to the Lichfield and Coventry Diocesan Church Building Association, the object of which is the erection of new churches and parsonage houses, where they are required.

WALSALL.—The subscription list in aid of the necessary fund for providing an extensive increase of church and school accommodation in the parish of Walsall, has been nobly headed by the Earl of Bradford, the patron of the living, who has munificently placed the sum of 1,000*l.* at the disposal of the Vicar and the Committee acting with him; and Lord Hatherton has also most liberally granted an eligible site for the intended new church at the Birchills.

Earl Fitzwilliam has given the magnificent sum of 1000*l.* towards affording additional church accommodation at Malton.

Nearly 700*l.* has been already subscribed for the purpose of having the parish church of St. Maurice, Winchester, rebuilt and enlarged. The entire amount of church accommodation at present in the parish, is for

little more than one-fifth of the inhabitants. The Bishop of Winchester has subscribed 100*l.* to the fund.

J. Bailey, Esq., M.P. for Worcester, has presented 50*l.* as a donation to the Worcester Branch of the Society for the Employment of Additional Curates in Populous Places.

In addition to a subscription some months since, of 20*l.* for the building of a new church, in the parish of St. Andrew the Great, Cambridge, Mrs. Sarah Redfarn has presented to the Committee a further donation of 100*l.* Tenders for building the church have been advertised for.

The trustees of the late Earl Dudley, at the recommendation of Lord Ward, have subscribed 200*l.* to the Worcester Diocesan Church Building Society. They have also voted to the Lichfield Society 300*l.*, and Lord Ward has himself subscribed 100*l.* The trustees, with the concurrence of his Lordship, have likewise decided upon erecting a parsonage-house at Netherton, and another at Coseley.

Lord and Lady Willoughby d'Eresby have given 100*l.* towards affording free

accommodation to the poor in the new church at Crieff. The Noble Lord, a few months since, not only gave a site for the church, then about to be erected, but subscribed 200*l.* in aid of the funds then being collected for its erection.

The Countess of Bridgewater has given 500*l.* towards the Fund for erecting Additional Churches and Parsonage Houses in the diocese of Lichfield.

The Lord Bishop of Salisbury has put down his name for 20*l.* for the erection of a new church at Marshwood, and has strongly recommended the immediate adoption of measures for the accomplishment of that desirable and too long deferred object. A benevolent lady of Charmouth has

lately put down her name for a handsome sum; and Mr. Bullen, of the same place, has subscribed 150*l.*; and Mr. James, of Wellville, 50*l.*

A Committee has been formed, and subscriptions commenced, for the erection of a district church near Calne. In aid of this object, the Marquess of Lansdowne has subscribed 200*l.*; the Bishop of Salisbury 25*l.*; the Rev. Canon Clarke, 50*l.* and 20*l.* annual; the Rev. W. L. Bowles, and the Rev. J. Guthrie 100*l.* each; Lady Kerry, 100*l.*; and B. J. Angell, Esq., of Romsey House, 100*l.*

Ilbury church, Oxon, is about to be enlarged and repewed by private subscription.

## POLITICAL RETROSPECT.

DOMESTIC.—Lord Durham is reported to have arrived; and rumour says that Parliament will meet for the dispatch of business on the 4th December. They have business enough: how will they execute it?

IRELAND.—The “man” (may we say, of sin?) goes on in his detestable career.

FRANCE.—A Treaty of Commerce has been concluded with Belgium, on the reciprocity system; which, in plain English, means that France considers Belgium a *province*.

SPAIN.—The atrocious reprisals of the Christinos, as the murderers of Cabrera's aged mother describe their cold-blooded assassinations, disgust not only us, but the whole civilized world. Don Carlos, however, daily increases

his certainty of success in his patriotic attempt to expel the usurpers.

AUSTRIA.—The treaty recently concluded with this empire is most important, and may, under Providence, tend to avert the threatened continental war.

THE EAST.—The raising of the siege of Herat, and the defeat of the Russians in Georgia, is spoken of as a serious check to the Autocrat. We differ. In our opinion, these reverses afford an additional pretext to the Czar of Russia to increase his army of *observation* on our Indian frontier.

ALGIERS.—The French are consolidating their triumphs over Whig diplomacy.

WEST INDIES.—Things progress as badly as possible.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Beresford, G. . .	St. Andrew's, Holborn . . .	Middlesex . . .	Silver candelabrum.
Bloyds, H. . . .	Martley . . . . .	Worcester . . .	Plate.
Close, F. . . . .	Cheltenham . . . . .	Gloucester . . .	A new house.
Evans, E. . . . .	Moulton . . . . .	Northampton . .	Tea service.
Harris, J. . . . .	{ Trinity Chapel, St. . . . .	{ Middlesex . . .	{ Carpets and ornamental furniture for chapel.
	{ George's East . . . . .		

Name.	Place.	County.	Article.
Hewson, F. . .	Doldy . . . . .	Worcester .	Plate.
Knox, J. . .	Southoe . . . . .	Hunts . .	Splendid Bible.
Page, J. R. . .	Carlisle Chapel, Lambeth	Surrey . .	Handsome gown & cassock
Veitch, W. D. .	Sopley . . . . .	Hants . .	Plate and books.
White, G. H. .	Netherton . . . . .	Warwick .	Splendid Bible.
Wilding, J. . .	Cheam . . . . .	Surrey . .	Service of plate.
Willis, A. . .	Shrewsbury . . . . .	Shropshire .	Polyglot Bible.

REV. H. A. BECKWITH.—At a meeting of the friends of the late Rev. H. A. Beckwith, held at the George Inn, York, the Lord Mayor in the chair, to take the necessary steps for entering into a subscription to provide for the education and putting out of the numerous family which that Rev. Gentleman, who died in the prime of life, has left dependent upon the world, it was resolved to open a subscription immediately, to which the Archbishop, the Lord Mayor, the Rev. W. H. Dixon, T. Barstow, Esq. Josh. Dent, Esq. of Ribston Park, Randall Gossip, Esq., Rev. T. Collins of Knaresborough, and several other gentlemen immediately put down their names. The subscription is to be placed in the hands of the Rev. W. H. Dixon and George Hudson, Esq. (the Lord Mayor), who kindly accepted the office of trustees. A committee was appointed to take the necessary steps for forwarding the subscription; and Mr. Wormald, solicitor, undertook the office of secretary. The Earl of Harewood, with that Christian liberality for which he is so distinguished, has handsomely undertaken to make provision for the widow. The eldest son will be entitled as heir to a small leasehold property which his father had acquired; but the remaining part of the children, eight in number, must look to the sympathy of the public for their education and support.

CHURCH PROPERTY.—The Bishops of Rochester, Bangor, Gloucester and Bristol, Oxford, Carlisle, and Exeter, have refused to make the returns respecting leased Church property requested of them by the Commons' Church Leases Committee; but the necessary returns have been made by the Archbishop of York, and the Bishops of Chester and Lincoln, and have been promised by the Archbishop of Canterbury, and the Bishops of London, Bath and Wells, Llandaff, Ripon, Peterborough, and Lichfield. The following have referred the Committee to the Secretary of State, to whom they lately made similar returns:—Chichester, Durham, Ely, Hereford, Salisbury, and St. David's. The Bishop of Sodor and Man states that he is unable to comply. The Bishop of Norwich has referred the Committee to the chapter clerk. The Bishops of St. Asaph, Winchester, and Worcester, have not answered the application.

BRISTOL CATHEDRAL.—The removal of the seats in the outer choir of this cathedral, which has been carried into effect, has already much improved the appearance of the interior. Among the intended improvements are the shutting up of the present north doorway (a substitute for a much more beautiful arch on the same side, which is to be re-opened), the construction of a grand western entrance, and the removal of the incongruous Grecian front to the old Gothic altar-screen. On either side of the communion-table, under the east window, a mass of masonry has been removed, throwing open two beautiful arched recesses; and it is very probable that when the ornamental encumbrances to which we have referred are taken away, a similar and perhaps larger recess will be disclosed in the centre. The Very Rev. the Dean, by whose directions these improvements are being carried into effect, takes a lively interest in the restoration of this beautiful church.

THE ARCHBISHOP OF YORK.—On the occasion of the venerable Archbishop of York preaching his farewell sermon at the Cathedral in that city, there were present the Earl de Grey, Viscount Milton, the officers and men of the Yorkshire Hussars, and almost all the members of the Vernon families. His Grace said, he had now reached his eighty-fourth year, and that he felt he must refrain from preaching at his advanced age. The congregation might not again hear his voice; but he entreated them to live according to, and be guided by, the precepts of the Christian faith; as it must render them happier, wiser, and better members of society, and insure them immortal glory.

**BIBLICAL LITERATURE.**—A work has lately appeared, entitled "Motives to the Study of Biblical Literature," by Mr. William Goodhugh, which exhibits to the general reader the advantages of such study in a more clear and popular form than any work of the kind which has fallen under our observation. His medium for effecting his object is a series of lectures, of which six are devoted to the Old, and six to the New Testament; and he takes a full range of the various editions and versions of each, and also of the literature contemporary with the various inspired writers, so as to afford all the illustrations necessary to the effectual study of the sacred writings. Mr. Goodhugh has proved himself to be both a sound scholar and a man of industry and research.

#### ORDINATIONS.—1838.

The Bishop of London requests the attention of the Clergy to the following notices:—

1. That for the future, six months' notice, at least, will be required of every person who wishes to be admitted as a candidate for ordination in the diocese of London.
2. That no letters testimonial will be received or countersigned by the Bishop of London, unless it be stated therein that the parties signing them have had opportunities of observing the conduct of the person in whose favour the testimonials are given for the period specified in such testimonials.

The Lord Bishop of Ely will hold an Ordination, in the Cathedral at Ely, on Sunday, December 2.

The Lord Bishop of Lincoln's next Ordination will be held at Lincoln, on Sunday, December 16.

The Lord Bishop of Winchester will hold his next General Ordination on Sunday, December 16.

The Lord Bishop of Gloucester and Bristol will hold his next General Ordination on the Sunday before Christmas day, in the cathedral at Gloucester.

His Grace the Archbishop of York will hold an Ordination at Bishopsthorpe, on Sunday, December 16.

The Lord Bishop of Oxford will hold an Ordination on Sunday, the 23d of December. The candidates for Deacons' Orders will be examined on Monday, the 17th of December, at 10 o'clock; the candidates for Priests' Orders will be examined on Wednesday, the 19th of December, at the same hour.

#### *By the Lord Bishop of Exeter.*

##### DEACONS.

Name.	Degree.	College.	University.
Adams, J. . . . .	B.A.	Trinity	Dublin
Ayres, B. . . . .	( <i>let. dim.</i> ) B.A.	Queen's	Cambridge
Christie, C. C. . . . .	M.A.	Trinity	Cambridge
Ellis, J. . . . .	B.A.	Pembroke	Cambridge
Hearn, M. E. . . . .	B.A.	Trinity	Oxford
Johnston, G. . . . .		Christ's	Cambridge
Mules, J. H. . . . .	B.A.	Trinity	Cambridge
Sieeman, R. . . . .	B.A.	Balliol	Oxford
Way, J. H. . . . .	B.A.	St. Peter's	Cambridge
Wise, R. F. . . . .	B.A.	St. John's	Cambridge

##### PRIESTS.

Adams, G. H. . . . .	B.A.	Christ's	Cambridge
Cork, J. D. . . . .	B.A.	Exeter	Oxford
Fulford, J. L. . . . .	B.A.	Trinity	Cambridge
Hamilton, E. M. . . . .	B.A.	St. John's	Cambridge
Lee, S. U. B. . . . .	M.A.	Oriel	Oxford
May, J. L. . . . .	B.A.	Queen's	Cambridge
Senior, J. . . . .	( <i>let. dim.</i> ) B.A.	Emmanuel	Cambridge
Thorold, W. . . . .	M.A.	Worcester	Oxford
Todd, J. F. . . . .	M.A.	Trinity	Cambridge

By the Lord Bishop of Rochester.

DEACONS.

Blakiston, Robert . . . . .	( <i>let. dim.</i> )	B.A.	Queen's	Oxford
Golding, Thomas . . . . .		LL.B.	Trinity Hall	Cambridge
Phelps, Thomas Prankerd . . . . .		B.A.	Worcester	Oxford

PRIESTS.

Clayton, Charles . . . . .		B.A.	Caius	Cambridge
Crouche, William . . . . .		B.A.	Exeter	Oxford

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Bailey, W. . . . .	{ Queen Square Chpl., Westminster }		Middlsex	{ Pec. of D. & C. of Westmtr. }	{ D. & C. of West- minster }
Darby, M. B. . . . .	Hackford	225	Norfolk	Norwich	T. T. Gurdon, Esq.
Dutton, J. . . . .	Warehorn	236	Kent	Canterb.	Lord Chancellor
Evans, D. . . . .	Llanllwchaearn	140	Cardigan	St. David's	Bp. of St. David's
Geldart, T. . . . .	Wolfhancote	73	Warwick	L. & C.	Miss Tibbitts
Grundy, G. D. . . . .	Lees, St. John's		Lanc.	Chester	Rector of Ashton
Harding, J. . . . .	Walkern	488	Herts	Lincoln	King's Coll., Camb.
Holme, J. . . . .	Kirk Leatham	88	York	York	{ H. Vansittart, Esq., and Lady Turner }
Hulme, F. P. . . . .	Birch	160	Lanc.	Chester	J. Dickenson, Esq.
Jeckell, P. B. . . . .	Wotton	187	Norfolk	Norwich	W. H. Hicks, Esq.
Langdon, G. H. . . . .	Oving	224	Sussex	Chichester	Precentor of Chich.
Maddison, G. . . . .	Cambridge, All Saints	120	Camb.	Ely	Jesus Coll., Camb.
Moore, W. J. . . . .	Sarratt	243	Herts	London	J. A. Gordon, Esq.
Nixon, F. R. . . . .	Ash	147	Kent	Canterb.	Abp. of Canterbury
Parson, W. H. . . . .	Pettright	80	Surrey	Chichester	
Simcox, T. G. . . . .	Smethwick, Trinity Ch.		Stafford	{ Pec. of D. & C. of Lich. }	Vicar of Harborne
Staunton, W. J. C. . . . .	Aslackby	453	Lincoln	Lincoln	Rev. F. Barstow
Taylor, C. . . . .	Lydney	737	Glouc.	G. & B.	D. & C. of Hereford
Taylor, J. . . . .	Newmarket	37	Suffolk	Norwich	Bp. of Norwich
Underwood, T. . . . .	Diddlebury	358	Shropsh.	Hereford	D. & C. of Hereford
Watson, J. . . . .	Bremilham	121	Wilts	Salisbury	Hon. and Rev. R. [Bowles]
Wood, H. . . . .	{ Burrow Bridge New Church }		Somerset	B. & W.	
Yule, J. C. D. . . . .	Coleridge	142	Devon.	Exeter	Bp. of Exeter

APPOINTMENTS.

Name.	Appointment.
Altheson, D. . . . .	Episcopal Church, Mile End, Glasgow.
Ashton, T. H. . . . .	Chaplain to Earl of Carnarvon.
Beale, W. . . . .	Head Master of Grammar School, Tavistock.
Bennett, W. J. . . . .	Evening Lecturer at Hanover Chapel, Regent Street.
Brassey, W. . . . .	Surrogate for Diocese of Bristol.
Broadley, R. . . . .	Ditto.
Carter, T. . . . .	Rural Dean of South Buckingham.
Davis, J. . . . .	Surrogate for Diocese of Bristol.
Delamere, A. . . . .	Chaplain to Barking Workhouse.
Dupuis, G. J. . . . .	Fellow of Eton Coll.
Eyre, J. P. . . . .	Chaplain to Lord Methuen.
Frere, T. . . . .	Prebendary of Westminster.
Fulford, F. . . . .	Chaplain to H. R. H. the Duchess of Gloucester.
Green, T. S. . . . .	Head Master of Grammar School, Ashby-de-la-Zouch.
Hawtrej, — . . . . .	Minister of St. James, Guernsey.
Lockwood, E. V. . . . .	Prebendary of Canterbury.
Montgomery, R. . . . .	Pastoral charge of Episcopal Ch., Buchanan St., Glasgow.
Morgan, M. R. . . . .	Curacy of Llansamlet.

Oke, R. . . . .	Lower Master at Eton Coll.
Power, A. . . . .	Chaplain to Wandsworth Union.
Repton, E. . . . .	Prebendary of Westminster.
Ross, J. R. . . . .	Evening Lecturer of All Souls, St. Marylebone.
Sale, R. . . . .	Chaplain to Epping Union.
Sikes, T. . . . .	Chaplain to Luton Union.
Trenow, F. J. C. . . . .	Surrogate for Diocese of Bristol.
Thornycroft, J. . . . .	Chaplain to Earl of Stamford.
Williams, D. A. . . . .	Rural Dean of Llandillo.
Winder, E. . . . .	Chaplain to H. M. S. <i>Victory</i> .

The degree of B. D. has been conferred on the Rev. JOSEPH JAMESON, Precentor of Ripon Cathedral, by the Archbishop of Canterbury, in compliance with the unanimous request of the Dean and Chapter of Ripon.

## CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Bissell, J. . . . .	Leintwardine	180	Hereford	Hereford	Earl of Oxford
Blyth, T. . . . .	{ Knowle	126	Warw.	{ L. & C.	{ W. B. J. Wilson, Esq.
	{ Packwood	59			{ Earl Cornwallis
	{ Upper Whitacre	142			{ Earl of Digby
	{ Whitchurch	186			{ J. R. West, Esq.
Cole, S. . . . .	Sithney	368	Cornwall	Exeter	Bp. of Exeter
Gunnis, F. . . . .	Leasingham	924	Lincoln	Lincoln	Sir J. Thorold
Glover, W. L. . . . .	Bedminster, St. Paul's,	180	Somerset	B. & W.	Vicar of Bedminster
Gould, R. F. . . . .	{ Luckham	417	Somerset	B. & W.	Sir T. D. Acland, Bt.
	{ Thorverton	507			
Griffiths, J. . . . .	{ Brechfa	72	Carmarth.	St. Dav.	{ Families of Tregib & Aberoethy, <i>alt.</i>
	{ Llandillo-Abercowen	54			
Howell, J. . . . .	Ardington	404	Berks	Salisbury	Christ Ch. Oxford
Kempthorne, J. . . . .	{ Gloster, St. Michaels,	231	Glouc.	Glouc.	Lord Chancellor
	{ with St. Mary de Grace				
Kenrick, J. . . . .	Blechingly	881	Surrey	Winchest.	Heirs of — Ward
Leathes, J. . . . .	{ Mepal cum Sutton	1267	Camb.	Ely	D. & C. of Ely
	{ Landinabo	104			
Philipps, J. W. . . . .	{ Brockhampton	74	Hereford	Pec. of D. D. & C. of Hereford	
Pilgrim, R. T. . . . .	Shaw	474	Berks	Salisbury	Dr. Penrose
Shaw, J. . . . .	Kirkleatham	88	York	York	{ H. Vansittart, Esq., & Lady Turner
Toke T. . . . .	Canfield parva	327	Essex	London	Christ's Coll. Camb.

## OBITUARY.

At his rooms, in Queen's College, Cambridge, John Lodge Hubbersty, Esq. M.D. many years Senior Fellow of that Society, Deputy High Steward of the University, and late Recorder of Lancaster, in the eighty-first year of his age. Mr. Hubbersty was a native of Lancaster, and entered at the usual age at Queen's College, where he took his degree of B.A. in the year 1781, being ninth wrangler; he was elected Fellow of that Society in 1782, and at the usual time was called to the bar, where he practised for some years. The statutes of his College, however, allowing only two lay Fellows, one of whom must graduate in Law, and the other in Medicine, and the law fellowship being then occupied, Mr. Hubbersty proceeded in due course in medicine, though he never practised in that profession. Dr. Hubbersty's late years were chiefly spent in college, where his polite, amiable manners rendered him a most agreeable companion. His illness was rather a decay of nature, than any positive disease, and he was mercifully exempted from any painful suffering. For the last two months he was confined to his room, and for three or four weeks to his bed, where in humble preparation for his solemn change, he departed in peace on the 17th of November, about eleven o'clock, deeply regretted by a very extensive circle of acquaintance.

At the funeral the executors and friends of the deceased assembled at Queen's Lodge

at nine o'clock, where they were received and hospitably entertained by the President, Dr. King. At ten o'clock the company repaired to the hall, where the corpse had been deposited the preceding night, when the procession moved to St. Botolph's church in the following order:—

The Undertaker, and Clerk.

The Rector of St. Botolph.

Dr. Bond, and Rowland M. Fawcett, Esq.

THE CORPSE,

SUPPORTED BY

The President of Queen's.

The Rev. Mr. Fennell.

The Rev. Mr. Dalton.

The Rev. Mr. Rowland.

The Rev. Mr. Mandell.

The Rev. Mr. Phillips.

The Rev. Mr. Rangelly.

The Rev. Mr. Reynolds.

Mr. Hubbersty.

— Nicholson, Esq.; Cheere, Esq. (the Executors.)

The Chapel Clerks.

The Undergraduates of Queen's, and private friends of the Deceased,

two and two.

College Servants, &c.

On arriving at the church the service in the desk was read by the Rector, when three verses of the 90th Psalm were sung, and a dirge performed while the corpse was deposited in the vault, when the remaining part of the service was read, and the mourners and whole party retired to Queen's Lodge.

Name.	Appointment or Residence.
Cole, S. . . . .	Senior Chaplain of Greenwich Hospital.
Harrison, T. . . . .	Firby, York.
Maxwell, W. G. . . . .	Merton Coll., Oxford.
Price, W. . . . .	Crewkerne.
Price, W. T. . . . .	Hinton.
Shuttleworth, B. . . . .	Mitcham, Surrey.

## OXFORD.

In Convocation the following Letter of thanks to Queen Adelaide, for the Portraits of herself and her late Royal Consort, recently presented to the University, was unanimously agreed to, and ordered to be sealed with the University Seal:—

To Her Gracious Majesty Adelaide the Queen Dowager.

May it please your Majesty,

We, the Chancellor, Masters and Scholars of the University of Oxford, in Convocation assembled, are desirous of expressing to your Majesty our grateful sense of the distinguished honour recently conferred upon us by the presentation of your Majesty's Portrait, together with that of your Royal Consort, our late revered Sovereign, King William the Fourth.

We shall regard these Portraits, not merely as contributing to adorn the gallery in which they are placed, but as affording additional proof of that gracious favour and condescension already evinced towards us on the occasion of your Majesty's visit to our University; an event to which we shall ever look

back with feelings of sincere gratitude and loyal devotion.

That your Majesty may, by the blessing of Providence, derive that benefit which is to be anticipated from a residence in a southern climate, and return to England with renovated health, is our earnest and devout petition at the throne of grace.

Given at our House of Convocation, under our Common Seal, this 23d day of November, in the year of our Lord 1838.

It has been agreed to augment the stipends of the Under-Librarians of the Bodleian, 100*l.* per annum each, to be paid out of the University chest.

The Rev. H. Coxe, M.A. of Worcester College, has been nominated one of the Under-Librarians of the Bodleian.

J. W. Wing, Esq. M.A. Fellow of University College, and G. S. Law, Esq. M.A. of Oriel College, have been called to the Degree of Barrister-at-Law, by the Hon. Society of Lincoln's Inn.

The Rev. H. Cary, M.A. of Worcester College, has been appointed by the Vice-Chancellor to act as a Proctor in the University Court.

## ALL SOULS' COLLEGE.

E.C. Egerton, B.A. Probationary Fellow, and the Hon. G. C. Talbot, B.A. of Christ Church, of kindred to the Founder, are admitted Actual Fellows of this Society; and T. H. Lloyd, B. A. of Brasenose College, is admitted Scholar.

## CORPUS CHRISTI COLLEGE.

An Election will be held in the above College, on Friday, the 8th of February, of two Scholars—one for the county of Oxford, and one for the county of Gloucester.

Candidates must be under 19 years of age on the day of election; and they will be required to present in person, to the President, certificates of the marriage of their parents, and of their own baptism, an affidavit of their parents, or some other competent person, stating the day and place of their birth, and testimonials from their College or School, together with Latin Epistles, at eleven o'clock on Saturday, the 2d of February.

The Rev T. Pelly, M.A. and the Rev. H. Slight, M.A. Scholars of Corpus Christi College, have been admitted Fellows of this Society.

## LINCOLN COLLEGE.

Two Exhibitions on the Foundation of Lord Crewe, now vacant, will be filled up on Wednesday, December the 5th. Candidates must be natives of the Diocese of Durham; (or in default of such, of North Allertonshire or Howdenshire, in the county of York, of Leicestershire, and particularly of the parish of Newbold Verdon, or of the counties of Oxford and Northampton,) and are required to call on the Sub-Rector on or before Monday, December the 3d, and to present the usual testimonials, accompanied by an affidavit of the place of their birth.

## ORIEL COLLEGE.

An election of two Scholars will take place on Wednesday, December the 5th.

## QUEEN'S COLLEGE.

Mr. E. H. Knowles has been elected an Exhibitor on the Michel Foundation.

## UNIVERSITY COLLEGE.

The election of a Vinerian Scholar, in the room of Mr. Faber, of University College (whose Scholarship becomes vacant by lapse of time) will take place on Thursday, the 29th inst.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Hon. and Very Rev. H. E. J. Howard, Ch. Ch. Grand Compounder.

## DOCTOR IN CIVIL LAW.

R. J. Phillimore, Esq. Student of Ch. Ch.

## DOCTORS IN MEDICINE.

R. H. Goolden, Queen's Coll.  
A. J. Sutherland, Student of Ch. Ch.

## BACHELOR IN CIVIL LAW.

F. Rogers, M.A. Fellow of Oriel Coll. and Vinerian Scholar.

## MASTERS OF ARTS.

Rev. G. Hodson, Magdalen Hall.  
Rev. J. Byng, Merton Coll.  
Rev. A. Bishop, Queen's Coll.  
Rev. J. A. Ormerod, Brasennose Coll.  
Rev. C. C. Snowden, Worcester Coll.  
Rev. J. H. Butterworth, Exeter Coll. grand compounder.  
Rev. W. C. Edgell, St John's Coll.  
G. S. Law, Oriel Coll.  
Rev. G. E. Bruxner, Ch. Ch. grand comp.  
Rev. E. J. Randolph, Student of Ch. Ch.  
Rev. W. W. Blanford, St Edmund Hall.  
Rev. G. C. Lamotte, Balliol Coll.  
Rev. C. Sweet, Balliol Coll.  
Rev. J. R. Owen, Jesus Coll.  
Rev. E. L. Davies, Jesus Coll.  
R. Courtenay, Magdalen Hall.  
Rev. F. S. Gawthorn, Exeter Coll.

## BACHELORS OF ARTS

E. Pritchard, Christ Church.  
J. J. Rogers, Trinity Coll.  
J. C. Faithfull, Exeter Coll.  
H. Balston, Demy of Magdalen Coll.  
W. P. Ady, Exeter Coll.  
G. E. Maunsell, Christ Church.  
J. R. Crawford, Scholar of Lincoln Coll.  
H. Woodyer, Merton Coll.  
J. H. Borrer, Brasennose Coll.  
W. C. Lake, Scholar of Balliol Coll.  
B. C. Brodie, Balliol Coll.  
G. R. Moncreiff, Balliol Coll.  
C. W. Holbech, Balliol Coll.  
R. G. Boodle, Oriel Coll.  
R. H. D. Barham, Oriel Coll.  
O. Goodrich, Oriel Coll.  
H. J. Bigge, University Coll.  
J. S. Karr, St. Mary Hall, grand comp.  
J. B. Phelps, Oriel Coll. grand comp.  
J. D. Macfarlane, St. Edmund Hall.  
J. M. Dixon, St Edmund Hall.  
T. Purnell, New Inn Hall.  
J. H. Williams, St. Mary Hall.  
J. M. Glenie, St. Mary Hall.  
B. L. Watson, St. Mary Hall.  
R. Shepherd, St. Mary Hall.

C. Crofts, Magdalen Hall.  
 J. Hayes, Magdalen Hall.  
 J. L. Fytche, Lincoln Coll.  
 C. E. Thornhill, Christ Church.  
 R. B. Lyons, Christ Church.  
 F. T. Rooke, Oriel College.  
 C. Ross de Haviland, Oriel Coll.  
 W. Edgcombe, Pembroke Coll.  
 J. Montague, Pembroke Coll.  
 R. Davy, Worcester Coll.  
 A. Anstey, Worcester Coll.  
 J. S. Whiting, Worcester Coll.  
 G. B. Baines, Worcester Coll.  
 J. Turner, Balliol Coll.

J. M. Sumner, Balliol Coll.  
 W. Fookes, Exeter Coll.  
 H. Jodrell, Exeter Coll.  
 C. B. Woollaston, Exeter Coll.  
 G. A. Booth, Exeter Coll.  
 W. D. Hall, Fellow of New Coll.  
 E. M. Pickford, Brasenose Coll.  
 R. H. Baxter, Brasenose Coll.  
 S. M. H. Champneys, Brasenose Coll.  
 W. Darnell, Exhibitioner of Corpus Christi Coll.  
 M. Steel, Jesus Coll.  
 J. Wickes, St. John's Coll.  
 W. Banister, Wadham Coll.

## CAMBRIDGE.

The Rev. Dr. Hodgson, Master of St. Peter's College, has been elected Vice-Chancellor for the year ensuing.

The Seatonian Prize for the best English Poem upon a Theological subject, has been adjudged to the Rev. T. Hankinson, of Corpus Christi College:—Subject—*Ethiopia stretching out her hands unto God.*

The following is the subject of the Norrisian Prize Essay, for the present year—"The Divine origin of the Holy Scriptures may be inferred from their perfect adaptation to the circumstances of Human Nature."

The office of Hulsean Lecturer will become vacant at Christmas next, and the trustees have issued a notice requesting all persons wishing to become candidates for that office to send their names to the Vice-Chancellor, on or before the 10th of December next.

We understand that the prize announced some time since to be given by the members of the Ancient Concerts, Dublin, for the best Choral composition, has been awarded to Mr. Walmisley, the Professor of Music in this University.

The following Graces have passed the Senate:—

To appoint the Vice-Chancellor, the Master of Trinity College, the Master of Christ's College, the Master of Caius College, the Plumian, Lucasian, and Lowndean Professors, Professor Miller, Mr. Thurtell of Caius College, Mr. Phillips of Queen's College, Mr. Gaskin of Jesus College, and Mr. Cookson of St. Peter's College, a Syndicate for visiting the Observatory till November 1839.

To affix the seal to an agreement for the Commutation of Tithes of the Parish of Raveningham in the County of Norfolk.

To raise the salary of John Glaisher,

Junior Assistant at the Observatory, from 70*l.* to 80*l.* per annum, in conformity with the recommendation of the Observatory Syndicate.

To appoint Mr. Baily, of Clare Hall, and Mr. Mills of Pembroke College, Classical Examiners of the Questionists.

To appoint Mr. Steventon of Corpus Christi College, Mr. Bullock of St. John's College, Mr. Heaviside of Sidney College, Mr. Philpott of Catherine Hall, Mr. Power of Clare Hall, and Mr. Abbott of Pembroke College, Examiners of the Questionists.

To re-appoint Mr. Hildyard of Christ's College, and Mr. George John Kennedy of St. John's College, and to appoint Mr. Shilleto of Trinity College, and Mr. Beatson of Pembroke College, Examiners of the Classical Tripos.

To appoint Mr. Power, of Trinity Hall, Mr. Mills, of Pembroke College, Mr. Hildyard, of Christ's College, and Mr. Lund, of St. John's College, Examiners at the Previous Examinations in Lent and Michaelmas Terms.

To add the Master of Pembroke to the Syndicate appointed Nov. 16, 1836, to take measures with a view to making a "Voluntary Agreement" for the Commutation of the Tithes of the Parish of Burwell.

The following is an accurate summary of the Matriculations in this University, on the 13th inst.:—

St. Peter's College . . . . .	19
Clare Hall . . . . .	12
Pembroke College . . . . .	12
Caius College . . . . .	19
Trinity Hall . . . . .	8
Corpus Christi College . . . . .	22
King's College . . . . .	3
Queen's College . . . . .	13
Catherine Hall . . . . .	19

Carried forward . . . . . 132

Brought forward . . .	132
Jesus College . . . . .	15
Christ's College . . . . .	8
St. John's College . . . . .	86
Magdalen College . . . . .	15
Trinity College . . . . .	79
Emmanuel College . . . . .	12
Sidney Sussex College . . . . .	2
Downing College . . . . .	0

Total number matriculated }  
on 13th Nov. 1838 . } 349

From the above statement it appears the matriculations of this year are 36 less than those of the previous year, the numbers then being 385.

## CAIUS COLLEGE.

The Rev. William Haughton Stokes has been elected a Senior of this Society.

The Perse Trustees have elected the Rev. C. Clayton a Fellow on that Foundation.

The following Scholars have been chosen by the Master and Senior Fellows:—

Vipan,	Nicholson,
Pearson,	Yatman,
Gooch,	Shaboe,
Harrison,	Reid,

and exhibitions given to Wodehouse and Wright.

## PEMBROKE COLLEGE.

William Henry Guillemand, B.A., has been elected a Foundation Fellow.

## QUEEN'S COLLEGE.

The Annual Prizes for the best Latin and English Essay, in Queen's College, in this University, have been adjudged for the last year; the former to John Thomas; the latter to John Baker Morewood.

## ST. JOHN'S COLLEGE.

The following gentlemen of St. John's College, have been elected Scholars of that Society:—

Jones	Clubbe,
Bainbridge,	Ellicott,
Morrice,	Sangster,
Hill,	Lovell,
Ackland,	Shadwell, sen.
Bailey,	Shears,
Smith, E. P.	Morse,
Leeman,	Ainger,
Slight,	Mayor, R. B.
Marsh,	Shadwell, jun.
Martyn,	Robinson,
Reyner,	Simpson
Browne, T. H.	Sheringham,
Rogers,	Balderston,
Williamson,	Kirby.

## TRINITY COLLEGE.

The Earl of Altamont, eldest son of the Marquis of Sligo, the Hon. Geoffrey Dominick Browne, eldest son of Lord Oranmore, Lord George Manners, the Hon. Arthur Saville, the Hon. Charles Vereker, the Hon. Francis Needham, the Hon. William Henry Lyttleton, the Hon. Dudley Fortescue, and Sir S. Clarke, Bart., have been admitted of Trinity College.

The Anniversary Meeting of the Philosophical Society was held on Monday evening last, the Rev. Dr. Graham, the President, being in the chair. The Treasurer's report was read, and the audit confirmed; and the following officers were elected for the ensuing year:—

Dr. Graham, President, (re-elected.)	
Mr. Hopkins (re-elected),	} Vice Presidents.
Dr. Clark,	
Prof. Cumming,	
Prof. Peacock, Treasurer.	
Prof. Henslow,	} Secretaries.
Prof. Whewell,	
Prof. Willis,	
Rev. J. Power,	} Old Council.
Prof. Miller,	
Prof. Challis,	
Rev. J. W. Barnes,	
Prof. Sedgwick,	
Dr. Bond,	} New Council.
Dr. Paget,	
Mr. Stokes,	
Mr. Earnshaw,	
Mr. Garnons,	

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Rev. C. Wordsworth, Trinity Coll. *By Royal Mandate.*  
Rev. J. Simpson, St. John's Coll.

## DOCTOR IN CIVIL LAW.

A. F. Bangford, Trinity Hall.

## MASTERS OF ARTS.

S. E. Girdlestone, Trinity Coll.  
H. James, Corpus Christi Coll.  
R. Shutte, Emmanuel Coll.

## LICENTIATE IN MEDICINE.

E. L. Birkett, Caius Coll.

## BACHELORS IN CIVIL LAW.

E. C. Brewer, Trinity Hall.  
E. H. Clerk, St. John's.

## BACHELORS OF ARTS.

J. T. Burt, Trinity Coll.  
Robert James Hebden, St. John's Coll.

John Thomas Bridges, M.A., of Wadham College, Oxford, *ad eundem* of this University.

## DURHAM.

## PUBLIC EXAMINATIONS, MICHAELMAS TERM.

*First and Second Examinations for the Degree of B.A.*

## CLASS PAPER.

CLASS I.	Dacre, G.
Featherstone- haugh, W.	Greenwell, W. sen.
Green, J.	CLASS IV.
Grey, Hon. W. G.	Bigge, J. F.
Thompson, T. C.	Brooksbank, J.
CLASS II.	Greenwell, W. jun.
Brown, M.	Guisse, G.
Hodgson, H. W.	Hayton, G.
Robinson, C.	CLASS V.
Whitehead, J.	Belcombe, H.
CLASS III.	M. M.
Boothby, H. B.	Buckle, R.

Davison, E.  
James, C. S.

CLASS VI.  
Richardson, J. H.

Henry Jenkyns,  
Thomas W. Peile, } *Examiners.*  
Edward Peacock,

*First Examination of Engineer Students.*

## CLASS PAPER.

CLASS I.	CLASS III.
Browne, S.	Reed, G. B.
Thompson, R. A.	CLASS IV.
CLASS II.	Thomas, H.
Beanlands, A.	
Mitchell, H.	
Taylor, W.	
Temple Chevallier, W. L. Wharton, James F. W. Johnston,	} <i>Examiners.</i>

## UNIVERSITY OF LONDON.

*Matriculation.*—Examiners in Classics, Dr. Jerrard, and Rev. C. Thirlwall; ditto in Mathematics, Mr. G. B. Jerrard, and Rev. R. Murphy; ditto in Chemistry, Mr. Brande; ditto in Natural History, Rev. Professor Henslow.

The following students, having passed the examination, were admitted as members of the University:—

*First Division.*—Brett, University College; Davison, ditto; Fenton, ditto; Foggo, King's College; Greenwood, University College; Hargreave, ditto; Manning, King's College; Mason, University College; Ridley, ditto; Sargent,

King's College; Shaen, University College; Stansfeld, ditto.

*Second Division.*—Bird, King's College; Bower, ditto; Clarke, ditto; Gibson, University College; Goodeve, King's College; Grindall, ditto; Harrison, ditto; Lawford, University College; Mullens, ditto; Sugden, ditto.

The following students were arranged in the order of their proficiency in Chemistry and Natural History:—

Ridley, University College; Clarke, King's College; Davison, University College; Lawford, ditto.

## BATH COLLEGE.

The proposed College is to be called "QUEEN'S COLLEGE BATH *Auxiliary to the Universities of Oxford and Cambridge;*" and as its most meritorious object is clearly explained in the following paragraphs, we have great pleasure in giving them publicity. The prospectus says:—

"There is no man in the British empire, be he ever so indifferent or impartial, who can deny or gainsay the alarmingly rapid increase of Popery in this island; chapels, assuming the appearance of churches, or even cathedrals, and colleges, are rearing their heads in all parts of the country, to an extent which, without a strict investigation of the subject, the people of Protestant England could scarcely believe. There are at this

moment in existence not less than FIVE HUNDRED Roman Catholic chapels—if chapels they are yet to be called—and nine Roman Catholic colleges in *England alone!* Three of which magnificent colleges, St. Peter's, St. Paul's, and St. Gregory's, have been founded in this one single county of Somerset.

"These must be taken as signs of the times; as awful warnings of approaching evil; as tangible evidence of the wide and increasing spread of that faith and those doctrines which are at open variance with the principles of our pure and holy religion, for the establishment and in the support and vindication of which our blessed ancestors were content to die."

The College has our best wishes for its success.

## MARRIAGES.

D. Maude, Esq. Barrister-at-Law, Fellow of Caius College, Cambridge, and stipendiary Magistrate at Manchester, to Marianne, daughter of the late J. Braunson, Esq. of Doncaster.

At Ewhurst, Surrey, the Rev. E. H. Hopper, Fellow of Christ's College, Cambridge, to Adeline, only surviving daughter of the late J. Kerrich, Esq. of Harleston, Norfolk.

At Alveston, the Rev. Joseph Dewar, B.A. a Foundation Fellow of Queen's College, Cambridge, and Rector of Rockland, Norfolk, to F. C. Fortescue, eldest daughter of the Rev. F. Fortescue Knottesford, M.A.

At St. Mary's, Newington, Surrey, the Rev. William J. Irons, M.A. Rector of Reed, and Vicar of Barkway, Herts, to Ann, eldest daughter of John Melhuish, Esq. of Walworth House, Surrey.

## THE FOLLOWING WORKS HAVE BEEN RECEIVED.

Portrait of an English Churchman. By Rev. W. Gresley, M.A.  
A Companion to the First Lessons. By J. D. Coleridge, LL.D.  
Sermon on the Death of the Right Rev. A. Jolly, D.D., Bishop of Moray. By Rev. C. Pressley.  
Sermon on ditto. By Rev. W. C. A. MacLaurin.  
A History of British Birds. By W. Yarrell. Part IX.  
Remarks on the Breaking and Eating of Bread, &c.  
A Concordance of the Book of Common Prayer. Part X. to XVI. By J. A. Thornthwaite.  
An Address to the Readers of the Churchman. By Rev. M. A. Gathercole.  
A Sermon preached for the benefit of the National Society. By Hon. G. Fellow, D.D. Dean of Norwich.  
Hear the Church. A Sermon. By W. F. Hook, D.D.  
A Sermon at the Visitation of the Lord Bishop of London. By W. Stone, M.A.  
An Address to the Bishop of Norwich. By Rev. G. Burges.  
A Brief View of Ecclesiastical History.  
The Institutions of the Church of England of Divine Authority. By Rev. J. Baylee, A.B.  
Dionysius Longinus, with English Notes. By D. B. Hickie.

Examination Questions on Butler's Analogy. By G. W. Craufurd, M.A.  
Ditto, from Mosheim's Ecclesiastical History.  
Ditto, selected from Burnet on XXXIX. Articles.  
A Charge delivered to the Clergy of the Diocese of London, at the Visitation, October 1838. By Charles James, Lord Bishop of London.  
Scripture Readings. With a splendid Plate. By J. H. Nixon.  
Is Baptismal Regeneration a Doctrine of the Church of England?  
Geraldine, a Sequel to Coleridge's Christabel; and other Poems. By M. F. Tupper, Esq. M.A.  
Fables, Versified. By Rev. J. Gorle, M.A.  
A Letter, &c. in behalf of the Deserving Poor. By Herbert Smith, A.B.  
The Gentleman's Magazine, the Christian Examiner, and the Episcopal Magazine for November.  
Sermon Prononcé à l'Hôpital des Français Protestants Réfugiés à Londres. Par le Rév. H. J. Knapp, M.A.  
Ward's Companion; or, Footsteps to Experimental Chemistry. By J. Ward.  
Hints to Chairmen; or Precepts for Presidents. By P. P. P.  
The Natural History of the Sperm Whale. By T. Beale, Surgeon.

## NOTICES TO CORRESPONDENTS.

"Q" is informed that the Episcopal Church of America consists at present of 18 Bishops, and nearly 900 Clergymen; who support five times more papers and periodicals to advocate their cause than we do.

"X" will observe that his article has not been overlooked; but the multiplicity of our correspondence renders it utterly impossible for us to insert every communication immediately after its reception.

We are only able to publish one of the many letters sent us respecting Dr. Hamden, this month.

"Clericus," who thinks our trumpet gives a doubtful sound on a particular point, is requested to watch the proceedings of the papists. We confess we have doubts and fears of the orthodoxy, or rather strength of mind, of some who should be watchmen.

"L." It is our intention, when practicable, to confine articles to half a sheet; by which means a greater variety of matter will be secured.

"D. I. E." The very interesting and important account of the Salisbury Church Building Association was unfortunately mislaid till too late for insertion.

"J. C. E." will always be acceptable.

"SOUTHAMPTON" was received, and found most useful.

THE CHRISTIAN REMEMBRANCE has this month completed its twentieth year; and we hope and believe has done good service to the great cause in which it has, during that lengthened period, been engaged. To our friends and supporters we offer our cordial thanks for past favours; and trust they will not relax their exertions, but enable us to commence the new year with increased prospects of utility; feeling, as we do, that the UNITED CHURCH OF ENGLAND and IRELAND never stood in greater need of a STANCE AND TRIED FRIEND.

\*.\* Our Readers will observe an error in the paging of our last Number; pp. 691 to 700 being omitted. There is, however, no omission of matter.

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